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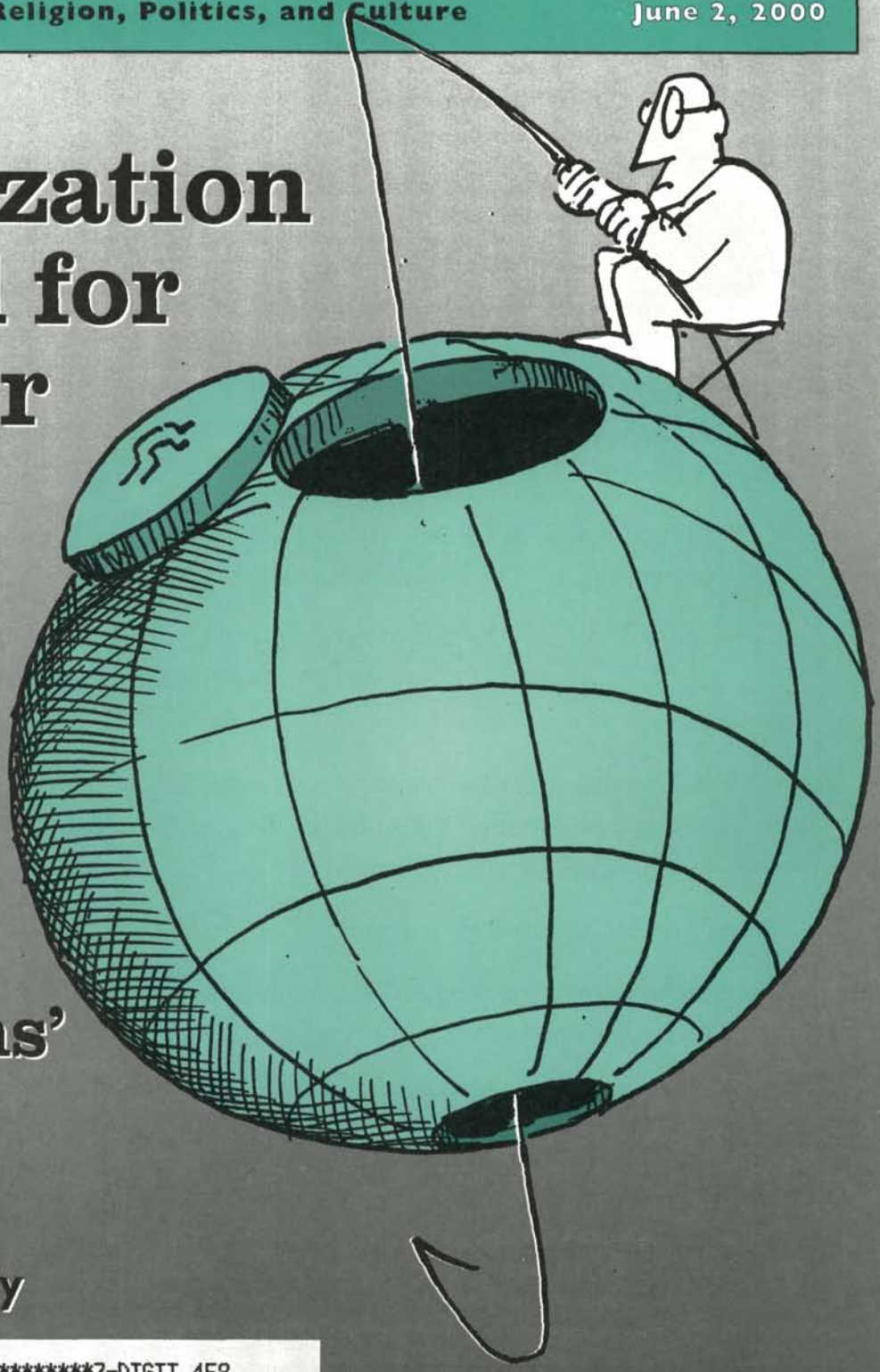
COMMONWEAL

A Review of Religion, Politics, and Culture

June 2, 2000



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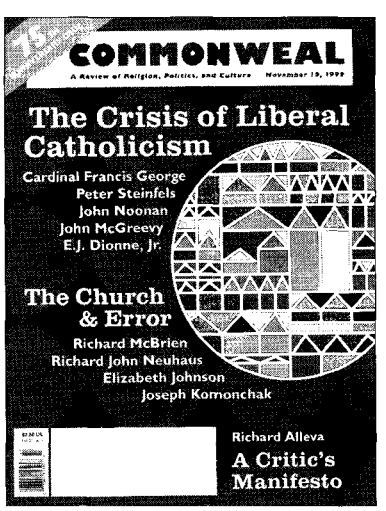

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COMMONWEAL

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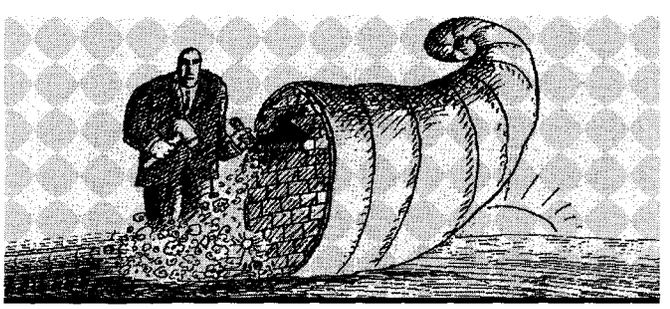

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To the Editors

McDermott's razor

Finally (don't wince) got to the Alice McDermott essay in the February 11 issue, and have to write to say that while the whole piece was sharp, honest, thought-provoking, and graceful, this little nugget—"If any one life can be dismissed as meaningless, so too can the life of Christ"—was the pithiest remark I have ever heard about abortion, war, death, politics, rights, and belief in Christ. That's fine thinking and razor-sharp speaking. I'll never forget that slicing mind undoing that knot.

BRIAN DOYLE
Portland, Oreg.

Study in need of prayer

In her column, "Prayer Makes a Difference" [April 21], Sidney Callahan argues for the power of prayer in the physical world. As a former research economist, I was sadly amused by the large "controlled" study of prayer Callahan implies can help us explore the question of whether intercessory prayer changes things in the material order of nature. I deeply believe that God acts in the world, but I fear that trying to use a statistical study to address the issue cannot add clarity and might do a great deal of damage.

Any researcher worth his or her salt will tell you that every study will have a result. The trick is figuring out what it means. The issue, as I see it, is not whether God acts in the physical world or whether our prayers affect that action, but whether the action is simple enough to allow for statistical analysis that would produce results that are meaningfully interpretable.

This study assumes that our unknowable God acts like a bad politician. The more prayers someone gets, the "better" (measured on a concretely defined scale) the person's outcome. This formulation is nervy. And it is cruel. What about innocent children who die horrible deaths? Are we sure enough of the statistical enterprise to associate ourselves in any way with a study that might imply that, if only their parents had prayed harder or had more of their friends pray, these children would have gotten well or suffered less?

Callahan gently explores some of the problems I raise, but I would encourage a more forceful and clearer debunking of any statistical study of the power of God. Studies like this attempt to take the mystery out of God and are likely to serve our already too powerful inclination to use our relationship with God as a tool to get what we want and not to "do justly, to love mercy, and to walk humbly with our God."

CINDY CARTER
Waban, Mass.

An apology

One of the dangers of commenting on living history is that the living have strong opinions and are likely to share them. Having been taken to task in Monsignor George Higgins's letter [Correspondence, May 5], I must retract the unfortunate words I used in my earlier letter [Correspondence, April 7]. I noted that John Hill's account of Reynold Hillenbrand [March 10] had ended "with the oft-told tale of John J. Egan meeting Hillenbrand prior to his death and gaining from Hillenbrand some degree of validation for Egan's point of view." Of course Egan didn't go to see a dying Hillenbrand to gain validation. For this inference I apologize to John Egan. What interests me is how others have used the story to validate Egan's perspective, and the way in which this story has taken on a life of its own.

ALBERT SCHORSCH, III
Chicago, Ill.

On, Sancho!

I am very grateful to Professor James Fisher for his extravagantly generous review of my book *The Catholic Imagination* [May 5]. I have but one nit to pick. He suggests that my "forays into Catholic visual art are unsupported" and cites my comments on *The Ecstasy of Saint Theresa* by Gianni Dagli Orti. Actually the *Ecstasy* displayed on the front cover and discussed in the book is by Gianlorenzo Bernini and my discussion of it is supported by Charles Scribner's *Bernini* (Abrams, 1991). I apologize to Scribner for not giving him due credit.

As part of his excessive generosity, Fisher suggests that I might be the product of the creative imaginations of James T. Farrell and Herman Melville. Some of my friends suggest that the latter be replaced by Miguel de Cervantes.

(REV.) ANDREW GREELEY
Chicago, Ill.

Bull's-eye

Christopher Ruddy ["Young Theologians," April 21] hit the nail on the head. He brings a refreshingly new, and "radical" (equals going to the roots) point of view to the festering problem of oversight vs. free discussion—both (one would hope) ultimately in the service of truth. His essay should be required reading for all bishops, at least ones in the position of granting or withholding a *mandatum;* for theologians; and for the senates and boards of trustees of Catholic universities.

EDMUND F. KAL, M.D.
Fresno, Calif.

Ruddy's wrong

Christopher Ruddy gauges the theological scene very differently than I do. I work with a dozen "older theologians," and I know hundreds of them through theological associations. Their clocks did not stop with *Humanae vitae* and they are not in the least alienated from the church or captured by the culture of the academy (though some occasionally disagree with the episcopal magisterium, nearly always with respect and patience,

(Continued on page 29)

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Something new

As the response to Christopher Ruddy's recent *Commonweal* article on young theologians suggests (*see*, "Continuing the Conversation," page 11), this is a time of great foment in the Catholic academic and intellectual world. Much of this can be attributed to last year's decision by the U.S. bishops to endorse *Ex corde ecclesiae*'s demand that a juridical relationship be established between Catholic colleges and the church. But the question of how best Catholicism can engage contemporary intellectual culture is much larger than sorting out lines of authority among the Vatican, the local church, and the academy. Those who think that the juridical implementation of *Ex corde* is a mistake are no less concerned about the threats posed to Catholic identity by the moral agnosticism and naturalist philosophical biases of the predominant academic culture. How to engage modern secular culture while bringing the best of the Catholic tradition to bear is the more difficult and abiding dilemma. One effort, just under way, is to establish an Institute for Advanced Catholic Studies (IACS).

The project is the brainchild of James Heft, S.M., University of Dayton chancellor, and Michael Lacey, director of United States Studies at the Woodrow Wilson Center. It has already attracted the support of some of the most accomplished Catholic scholars, including the philosopher Charles Taylor, theologians David Tracy and Michael Buckley, S.J., and Judge John T. Noonan. (*Commonweal*'s editor, Margaret O'Brien Steinfels, has served on the commission advising the IACS.) Conceived as a complement to and resource for the nation's more than two hundred Catholic colleges, the proposed institute has received the endorsement of the board of directors of the Association of Catholic Colleges and Universities. Its work will not duplicate Catholic scholarship in the university setting, but extend its intellectual reach and dramatically increase its visibility.

The IACS takes for its model the prestigious Institute for Advanced Studies at Princeton (long home to Albert Einstein), the Woodrow Wilson Center in Washington, and several other independent research centers. "The goal of the institute," its creators state, "is to sponsor research and scholarship in all of those areas where the Catholic intellectual tradition encounters human culture." A broad mandate, to be sure, but a very exciting one as well. In order to pursue that goal, the founders are now trying to raise a $50 million endowment. The money would be used to establish a facility and offer stipends to twenty to twenty-five fellows each academic year. Fellows would be drawn from across the academic spectrum, and from Catholic and non-Catholic universities alike. A high priority will be placed on interdisciplinary collaboration.

Judge Noonan officially launched the fundraising effort May 9 in a speech at Harvard. Acknowledging the accomplishments and example of the established "advanced" institutes, he noted the absence of one dedicated to the study of religion. "Given the importance of religion for an understanding of the universe, an understanding of our culture and of other cultures, an understanding of the human mind as culture has shaped it, it would seem that a center cultivating advanced religious studies was an obvious lacuna," he said. Moreover, a specifically Catholic institute is needed because of the "nature of Catholicism" itself: its historical reach,

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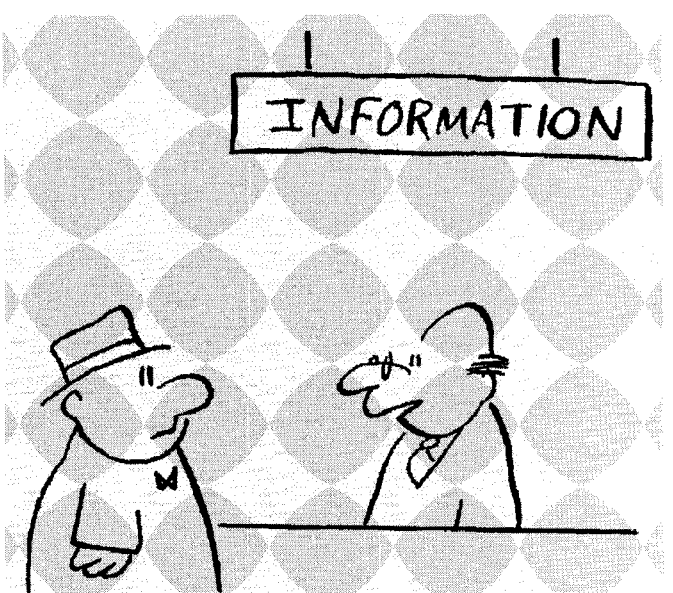
philosophical sophistication, political significance, literary influence, and multifaceted manifestations. In short, Catholicism's catholicity is both a challenge and an inexhaustible resource for the scholar. "Every believer believes there is a [Catholic] core," Noonan said, "but it would take a book to demonstrate it and an institution of advanced studies to examine and delimit it. An institute for advanced Catholic studies would look at the core and at its contexts."

That gets Catholic freedom as well as the balance between creed and the development of doctrine just about right. Noonan went on to argue that "Catholicism cannot be studied as a fossil," and that the institute would be the work of believers for the most part. Although eager for the support and counsel of the hierarchy, the institute would be independent of any direct clerical supervision. Good. It would also be good if the IACS broadened its mandate to include outstanding contributions from Catholics in the arts, the media, the professions, and elsewhere. Intellectual culture, even expressly Catholic intellectual culture, cannot live by scholarship alone.

The Catholic church in America is at a crucial juncture. A generation of scholars and intellectuals steeped in Catholic culture and educated in church-run schools in the 1950s and '60s is approaching retirement age. The inculcation of those values and that intellectual tradition in a younger generation is much in doubt. As clerical control of education passes to the laity, a variety of new institutions must be developed to secure the handing on of that heritage in fluid and often novel circumstances. The Institute for Advanced Catholic Studies is one such innovation, one that promises to bring a distinctively Catholic perspective and an authoritative voice to bear on the intellectual issues of the day. It is a voice the world—and the church—needs to hear.



"I'm sorry, sir, but that's one of the things that men were not meant to know."

ET CETERA

A pathological condition ■ That is how some have described the contempt and animosity felt by those who are obsessed with the "crimes" of Bill and Hillary Clinton. Take former Reagan speechwriter Peggy Noonan and *Wall Street Journal* columnist Paul Gigot. Please. The week New York Mayor Rudolph Giuliani's marriage—and his candidacy for the U.S. Senate—disintegrated in dueling husband-and-wife press conferences, Noonan and Gigot explained it all on the *Journal*'s editorial page (May 12). Of the many things that could be said about the suddenly very public and very messy triangle of the mayor, his estranged wife, Donna Hanover, and his "very good friend" Judith Nathan, the superiority of Giuliani's character and morality to that of the Clintons does not immediately leap to mind. But it did to both Noonan and Gigot. The unveiling of the mayor's personal foibles "weren't coolly planned and calculated," opined Noonan. "There was no finger wagging, no calling this lady a stalker and that one a liar, no perjury, no sending out a wife and appointees and aides to divide and conquer. It was all more ragged and human than that." This is a bit like praising the captain of the *Titanic* for his innocent love of icebergs. Whether Ms. Hanover thought her husband more "human" for announcing the end of their marriage at a news conference without first informing her is doubtful.

Gigot, who, like Noonan, never tires of denigrating the so-called liberal politics of compassion, also shed a tear over Giuliani's "all-too-human failing." Clearly the prospect of Giuliani being unable to smite Hillary Clinton, that scheming Lady Macbeth, in New York's Senate race was a torment. "The political doesn't always trump the personal" in the Giuliani family, the columnist asserted. "Supposedly ruthless Rudy has revealed himself as a more vulnerable soul than Mrs. Clinton ever did throughout her many marital crises. The promise of greater political reward has always been a higher priority for the first lady than resolving any personal trauma."

One can easily understand the frustration of Noonan and Gigot. Clinton-haters have tried just about everything short of kidnapping to rid themselves of this seemingly indestructible couple. Now a mayor famous for his public defense of traditional moral values reveals his marriage to be pasteboard and his morality situational. Simple human decency suggests that Giuliani, his distraught wife, and their two children be left alone. For many, simple human decency long ago suggested that the Clinton family also be left in peace. But how the mayor's hypocrisy and troubled private life can be used to condemn the Clintons is something only a psychiatrist could explain.

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DANIEL CALLAHAN

SPLITTING HAIRS

Morality & self-deception

Anyone who has taken a course in ethics may well recall, if not fondly, the deployment of numerous concepts and fine distinctions. You may wonder if they matter much, and the suspicion may have crossed your mind that they seem to invite as much obscurantism as clarity. Not until recently, however, did they appear of great importance in public issues, and not simply odd, out-of-the-way cases for classroom debate, such as the rare case of a woman with a potentially lethal fallopian tube pregnancy, a favorite example of the principle of double effect. A broad look at such moral distinctions shows some recent shifts and new imputations of self-deception.

Two old distinctions have been quietly retired. The notion of ordinary and extraordinary treatment, often misunderstood to apply to the complexity of the technology used to sustain a dying person, is now more commonly referred to as the burden of treatment on the patient. This is a judgment of the degree of pain or comfort a specific treatment will bring. Even a technologically simple treatment, such as the use of an antibiotic, can be burdensome if it prolongs the life of someone who is slowly dying of an otherwise painful and fatal condition. Who would want that, and why would any doctor be obliged to prescribe an antibiotic in that circumstance?

The distinction between withholding and withdrawing treatment is another one that is fading. Many doctors had long considered it acceptable not to provide any life-saving treatment when the outlook was poor or hopeless, but not right to withdraw such treatment once initiated. Experientially at least, the latter felt like a killing of a patient in a way that providing no treatment did not. Yet in recent years it has been accepted (even if there is lingering hesitation among some doctors) that there is no meaningful distinction between them. If a patient's condition morally warrants treatment, even if unlikely to succeed, it should be provided, but it can then be withdrawn if the patient fails to improve.

While the principle of double effect still has good standing, and is often invoked in the case of providing drugs such as morphine to relieve pain, critics have begun to appear. The full conditions necessary to invoke the principle are multiple and complex, but the core thrust is that it is morally legitimate to intend to carry out an otherwise morally acceptable act that will have foreseeable—but not intended—wrongful results as a consequence. Tubal pregnancy, which is potentially lethal and which can be dealt with by removing the tube even though it will foreseeably, though not intentionally, kill the fetus, is a classic instance of invoking the principle. So is the use of fatal doses of morphine.

The criticism of the double effect principle takes two forms. One of them argues that it is illogical to distinguish between intended and unintended consequences if both lead to the same practical result, for example, the death of a fetus because of tubal ligation and of a patient given a pain-relieving, but also lethal, dose of morphine. According to these critics, whoever carries out the act that brings about death is morally responsible for the death. "Foreseen but not intended" does not relieve one of direct culpability.

The other criticism goes a step further. This argues that the principle of double effect is not only illogical, but is self-deceptive, allowing people, by a moral sleight-of-hand, to do things they would otherwise consider wrong. I am sympathetic to this criticism, even though I do not share the cynical perspective that some critics (mainly of secular persuasion) bring to it, attributing all-but-deliberate obfuscation to its supporters.

It would be more straightforward to use a principle of lesser evil to judge acts that have both good and bad consequences, taking full responsibility for both, whether intended or only foreseen. In the case of a high dose of morphine, it seems to me morally legitimate to run a foreseeable *risk* that it will kill the patient, but not a dose so high that it will *surely* kill him. If the more traditional understanding of the double-effect principle allows a dose that will almost certainly kill the patient—terminal palliation—then I would reject it, classifying it as a near cousin to euthanasia, that is, the deliberate killing of a patient.

Charges of moral evasion and self-deception are even more pronounced

"How do you feel about heroic measures?"

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in the case of two other disputed distinctions. One is the difference between "feeding" a patient, taken to be an ordinary duty of care, and providing nutrition to a dying patient by means of a feeding tube. Some conservatives argue that the removal of a feeding tube from such a patient is nothing less than allowing the patient to "starve" to death; and that it is sophistry and self-deception not to see this.

But to me an inability to eat by mouth is clinical evidence of impending death in a patient suffering from a lethal disease, such as Alzheimer's. Tube feeding such a patient should not be confused with feeding by mouth. The latter is the ordinary-language understanding of "feeding." Tube feeding, by contrast, is an invasive technological intervention that will probably bring no benefit to the patient other than to suspend the natural process of dying, and then not necessarily for long. Prior to the invention of modern feeding tubes some thirty years ago, patients unable to eat at the end of their lives were not described as starving to death. Their underlying disease was killing them, not the symptom of that disease manifested by an inability to take food by mouth.

The other distinction under dispute is the most important of all for policy purposes. That is the difference between allowing a patient to die (for example, by turning off a respirator)—once but no longer called "negative euthanasia"—and the killing of a patient (for example, by lethal injection). A standard move now made by proponents of euthanasia is to argue that, since the result is death in both cases, the distinction is both fallacious and self-deceptive, a kind of conscience salve for physicians opposed to euthanasia. Since termination of treatment for a hopelessly ill terminal patient is a well-established moral practice, logical consistency is said to demand acceptance of euthanasia as well—and not incidentally, it is often added, a quick death by lethal injection would be more merciful than protracted "natural" death from a slow-acting disease.

But the distinction between allowing a patient to die and actively ending a life remains perfectly valid and necessary. Turning off a respirator ordinarily only brings about the death of someone with an underlying lethal disease, which is what biologically causes the death. True, the patient dies sooner than if the respirator had not been turned off—but then the patient would not have been alive at all if the physician had not put him on the respirator.

Even though arguments to cancel or to refine any given moral distinction are conducted in ostensibly neutral and logical language, they are always informed by ideological and moral commitments. Which comes first, the desire to legitimate euthanasia or the nullifying of a distinction between killing and allowing to die? Do I uphold that distinction simply because I am more rational than those who do not? Or do I uphold it because preserving the distinction serves my moral convictions against euthanasia? I cannot tell.

Because rationalization and self-deception are so hard to detect in the use of moral distinctions, it is best not to impute them to those on either side of the debate. I would go even further: Beware of those who so charge others. Be rightfully suspicious of their motives in launching this variant of the *ad hominem* argument.

I am perfectly prepared to agree that most of us have strong moral feelings, that we have been influenced by the ethical traditions or culture in which we were raised, and that we seek moral reasons to justify our feelings and convictions. Our thinking is shaped by moral distinctions that have been passed on to us by the contexts in which we have been acculturated. Once we are aware of this, we have the obligation to examine those inherited distinctions, to expose them to tough criticism, and to be prepared to amend or reject them if that is where our examination leads us. If we do not, then it is fair to be accused of rationalization, or at least moral blindness. Good ethics cannot do without distinctions, but neither can it do without a willingness to examine them critically. They are nothing but tools of analysis, exceedingly useful if they illuminate real and telling differences, but instantly dispensable if they do not. □

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Julia Vitullo-Martin

WE, THE JURY

But not in capital cases

The justification for the death penalty in this country is that it reflects the will of the people. But does it? Under our republican system, Americans make their will known in two ways—as voters in the executive and legislative branches and as jurors in the judiciary. But how accurately?

The legislatures of thirty-eight states have passed death-penalty laws—and 613 inmates have been executed—since the Supreme Court reinstated capital punishment in 1976. Another 85 inmates on death row have been found not guilty—well after their trials—and released. Had they been executed, the innocent would have constituted nearly 9 percent of the total.

There is little doubt that public horror about these near-executions, combined with the national decline in violent crime, has dimmed American enthusiasm for capital punishment. Support for the death penalty in murder cases, for example, fell to 64 percent this January, down from 77 percent in July 1996, according to an ABC News poll of more than one thousand adults.

In theory a decline in public support will eventually be reflected in elections and in juries. And while elected legislators and executives may lag behind public opinion, jurors should not, since they embody the ultimate direct participation by the public in government.

The nation's Founders envisioned precisely this representative role for the jury, which they saw as the chief means of ensuring that the morals and standards of the community would be heeded in both criminal and civil trials. So important was the right to a jury trial that it was guaranteed three times in the Bill of Rights—the only right so honored. Yet a century-and-a-half of encroachments on the jury's prerogatives by both the legislative branch and the judiciary itself has constrained the ability of the jury—particularly the capital jury—to reflect the morals of the community.

Take the experience of the State of Illinois, which is playing a starring role in the death-penalty drama because it had convicted thirteen of those now-exonerated inmates. Citing two decades of tainted evidence, prosecutorial and police corruption, and grossly inept defense—all of which undermine jury trials—the chagrined Republican governor of Illinois declared a moratorium on executions in January. But in April the Illinois Supreme Court trumped him, ruling that two executions could go forward.

This isn't Illinois's first starring death-penalty role. An Illinois case (*Witherspoon*) that made it to the Supreme Court in 1968 had raised the immensely serious question of whether citizens opposed to capital punishment could be excluded from a jury.

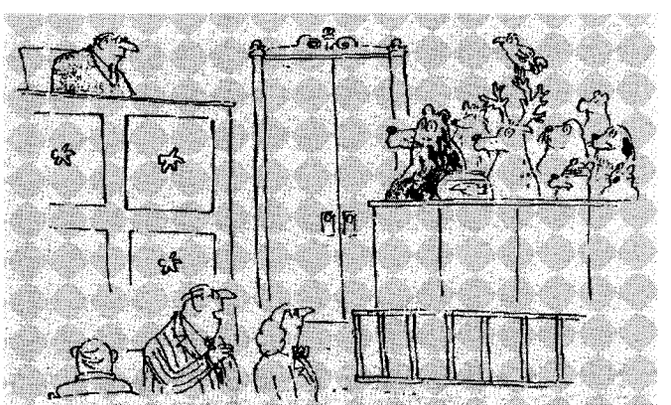
William Witherspoon killed a Chicago policeman while fleeing arrest in September 1959. He was tried by a jury, convicted of murder, and sentenced to death.

His jury had been selected under an Illinois law that permitted the exclusion of any juror who admitted having "conscientious scruples against capital punishment." Witherspoon contended that such exclusion was too broad, and that the dismissal of "scrupled jurors," as they are often called, left a jury biased in favor of the prosecution. Further, he argued, such a jury no longer represented a fair section of the community as required by a long line of cases prohibiting the exclusion of any significant, definable group.

Writing for the Supreme Court, Justice Potter Stewart said that jurors could not be excluded simply because they had reservations about capital punishment unless they said they would automatically vote against the death penalty, no matter what the evidence. While hard-core opponents of the death penalty could be culled, jurors with mere scruples had to be allowed to serve. Litigator Evan Davis summarized the decision's significance a year later by noting that *Witherspoon* "effectively enlarged the jury's role in blocking the death penalty."

Yet the case also became the source of the term "Witherspoon excludables," meaning those persons who could indeed be dropped from a jury because of their adamant opposition to capital punishment. In some jurisdictions, such as liberal Northern cities, Witherspoon excludables could constitute a large cross section of the community. As Kevin Doyle, the State of New York's capital defender, says, "You think you have, say, a New York City jury. It may look like a New York City jury, but it's not because disproportionate numbers of African Americans, women, Jews, and Catholics have been excluded."

Nor is the story finished with *Witherspoon*. After the Supreme Court struck down the then-existing state death-penalty statutes in 1972, many states passed new laws with two-part capital proceedings—the first to establish guilt or innocence, the second to determine sentencing. This system could insulate the underlying conviction of guilt from challenges based on a death sentence. The practical problems



"I hear the jury selection for this environmental case has the defense lawyers worried."

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were many, not the least being—from a defendant's point of view—that juries from which death-penalty opponents were excluded tended to be friendlier to the prosecution. Such juries were what defense attorneys call "conviction-prone."

In 1986, Arkansas inmate Ardia McCree, sentenced to life without parole for robbery-murder, challenged his conviction, arguing that jurors opposed to the death penalty had been improperly excluded, unfairly increasing his likelihood of being found guilty. A federal district court agreed, citing sociological studies showing that death-qualified juries were more likely to convict.

When *Lockhart* v. *McCree* reached the Supreme Court, Justice William Rehnquist essentially asked So what? He didn't believe the sociological data, but even if he had, he said, the Constitution did not bar "death qualification" in capital cases. Excluding "those who cannot and will not conscientiously obey the law" did not bias a jury.

This is how things stood until 1992, when another Illinois case—*Morgan*—came before the Supreme Court. In *Morgan*, the defense contended that the trial court had erred in refusing to inquire whether potential jurors would automatically impose the death penalty upon conviction. The Illinois Supreme Court had agreed with the trial court, ruling that it was not required to include in the jury-selection process a "life qualifying" or "reverse-Witherspoon" question upon request. The U.S. Supreme Court disagreed, saying that jurors had to be willing to consider "mitigating" evidence that might result in a lesser sentence than death. A juror who would automatically send a defendant to the chair could be excluded.

Morgan was a comfort to many death-penalty advocates, who could now argue that both extremes were eliminated—those who would always impose the death penalty as well as those who would never impose the death penalty. The playing field was leveled.

But was it? Statistical studies have shown that the vast majority of excused jurors are those who oppose the death penalty. A study reported in the *Howard University Law Journal* concluded that of all the jurors surveyed in forty-one capital cases, 14.4 percent were excused for death-penalty opposition while only 0.5 percent were excluded because they always favored execution.

The result is that capital defendants are routinely tried in front of death-qualified juries selected for their willingness to impose the death penalty. Virtually no one—prosecutor or defense lawyer—contends otherwise. Is this compatible with American democratic principles?

The legal point of voir dire—the selection process that produces the jury of twelve citizens—is to ensure a fair trial by eliminating those who cannot be fair. In practice, a shrewd voir dire lawyer can go far toward determining the outcome of the case.

Death-qualification hands the prosecutor the ability to select a hanging jury, to use Justice Stewart's phrase.

Death-qualification is also a serious interference with the jury's role as a reflection of the community. Many studies have shown that death-qualified jurors are distinct from the larger community on substantive grounds, tending to be more distrustful of defense attorneys, more likely to be suspicious of a defendant's failure to testify, and more prone to convict.

Even when "scrupled jurors" have made it through voir dire, they may find the challenges aren't over. In March a Riverside, California, jury announced its conviction of a man accused of a heinous kidnapping and torture-murder. Under California's two-part system, the jurors then deliberated on the sentence. When they had trouble reaching agreement, the judge removed a black juror for "racial bias" and a Catholic juror for his religious views. Both had voted to spare the murderer's life. With those two removed, the jury voted the death sentence.

Are such practices either what Americans want or what the Founders intended? Vivian Berger, the Nash Professor of Law at Columbia Law School, notes that "the court is now ruling out of the jury precisely those influences that should come to bear in a criminal case."

The Founders saw the jury as both a needed protection for individual rights and a means of ensuring communal support for judicial procedures. Stacking the deck to ensure the death penalty does neither. □

Julia Vitullo-Martin, *a senior fellow at the Vera Institute of Justice, is writing a book on the American jury.*

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A response to Christopher Ruddy Christopher Ruddy ["Young Theologians," April 21] has written an intriguing and challenging essay on the state of academic theology and its relation to the church [*see* also, Correspondence, this issue, page 4]. He thinks the *mandatum*—formal episcopal approval to teach theology—will not "scare away" potential students of theology, even though it appears to be more an "instrument of control" than a means of cultivating a genuine ecclesial theology. Despite that, Ruddy seems to have doubts about the value of academic freedom and the "shrillness" of its defenders on Catholic college and university campuses.

Ruddy writes that theology should be more "effectual," that is, "make a difference in the life of the church." It's hard to disagree with this goal. And Ruddy thinks that academic theology can do so only if young theologians are given spiritual formation and encouraged to focus their efforts more on writing for popular journals than for "myopic and arcane publications" that are produced "for the sake of gaining tenure and promotion." He proposes that theologians write and speak in a more popular vein, and that tenure committees give these activities more weight in their deliberations.

Ruddy overlooks the fact that theologians spend a great deal of time teaching college students, and that this is where their impact is felt most broadly. The classroom is the context in which students are most likely to ask, or be asked, critical questions about social justice, moral integrity, political responsibility, sexual morality, and ecological concerns. This is where theology is "most relevant" to the church, for the classroom provides a sustained, disciplined opportunity for students to deepen their understanding of the faith, and it offers them an unparalleled chance to ask questions, air grievances, and debate matters of theological import within a constructive context. The vast majority of American Catholics never read *America* or *Commonweal*, but many are brought into the world of theological inquiry through Catholic higher education. This is where the theologian who publishes in even the most "arcane" and "myopic" journals makes an important difference in the lives of ordinary Catholics; it would be unjust, and inaccurate, to ignore this.

Ruddy makes valuable points, but his essay suffers from a lack of clarity and balance. He complains that too few theologians write about issues of concern for the contemporary church, but this is clearly not the case. I know many theologians who engage in public theological discussions, both in print and at conferences, that appeal to a broad audience. Theologians are not professional journalists, but most are willing to contribute to popular journals when they think they have something to say that will shed light on an important issue. And no wonder some theologians have reservations about taking a public stance on a contentious issue. Had Charles Curran stayed in a scholarly "cocoon," he would not have been dismissed from The Catholic University of America. But more to Ruddy's point, contributing to popular journals is neither more nor less "ecclesial" than publishing in scholarly journals. Writing an essay for *Theological Studies* or the *Heythrop Journal* contributes to the life of the church, even if it is not something folks will mention over the dinner table or at the neighborhood block party. John Courtney Murray's famous *Theological Studies* articles on religious liberty may not have been immediately discussed in rectories or from pulpits, but they had a major, long-term impact on the life of the church. Theologians, after all, are called to contribute to theological knowledge for its own sake. As in the other liberal arts, theology is not merely a means, as Cardinal Newman observed in the *The Idea of a University*, but "an end sufficient to rest in and to pursue for its own sake." Newman's view seems to contrast sharply with Ruddy's, who, in demanding that theology be "relevant," adopts an American pragmatic approach to the value of the discipline. True, we value theology for its positive effects on the life of the church, but we also recognize, with Newman, that it ought to be valued for its own sake.

An additional consideration: The serious study of theology takes a great deal of time, training, and focused energy. To produce a sound, informed, and scholarly article, say, on Saint Thomas Aquinas's theory of the soul, is not the same exercise as cranking out an op-ed piece on the rescue of Elián González. The scholarly training that is essential to theological studies—in languages, history, doctrine, philosophy, etc.—takes many years to master. In fact, it continues throughout a theologian's career. Graduate students and junior professors are wisely advised to devote their time and energy to developing scholarly skills so that some day they will become competent, productive theologians. How else, given theology's richness and complexity, will young theologians be able, as Ruddy desires, "to pass on the church's liturgical and social riches to our own and future generations"? Perhaps Ruddy is correct in saying that the *mandatum* will not drive away young theologians from Catholic settings (though I have my doubts, and even some

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anecdotal evidence, to the contrary). But changing the criteria for tenure and promotion to give priority to popular writing and speaking would, over the long haul, have the effect of "dumbing down" faculties of theology, and it would seriously compromise the academic credibility of theology as a discipline that belongs on university campuses.

Ruddy makes an unsupported generalization that scholarly publication is "all for the sake of gaining tenure and promotion." Career advancement is, of course, no less a motive for academicians than for other professionals (including journalists). But Ruddy ignores the counterevidentiary fact that many of the most prolific writers are academics who already have tenure. Some write, to be sure, out of a need for ego gratification and public acclaim. But many others publish precisely because they care about the discipline of theology, the public good, and, yes, the church.

Nor is it apparent why Ruddy dismisses scholarly journals as "myopic," when in fact specialization is a necessary prerequisite for the advancement of scholarship, Christian scholarship included. It was, in fact, the massive scholarship of Congar, de Lubac, Chenu, Rahner, and others that prepared the way for Vatican II.

It's hard to tell to what extent Ruddy speaks for "younger theologians." I suspect he expresses the point of view of one segment of this group that would like a richer sense of Catholic identity and that feels the intellectual activity of theology needs to be complemented with a deep personal piety and communal identity. This desire is laudable. But it is a need that ought to be met not by theology departments per se but by active engagement in campus prayer groups, retreats, service programs, and the ordinary life of a local parish. It can be addressed more radically by becoming involved in intentional communities like those of Sant'Egidio or the Catholic Worker. Spiritual formation, like moral growth, therapeutic healing, or political and social responsibility, is a good thing; indeed, spiritual formation is essential to discipleship. But the academic study of theology is not to be confused with monasticism. Though its prerequisite, effect, and complement, spiritual formation is not the proper focus of theological education.

Lay theologians, as Ruddy notes, do not have the institutional supports that were given to their clerical forebears like John A. Ryan or Bernard Lonergan. On the positive side, this absence forces lay theologians to take active responsibility for their lifestyle, spiritual formation, and participation in the life of the church. Lay people most often become devoted to theology as a result of having begun to appropriate their own faith. They do not take up the study of theology because a bishop needs them to fill a slot on the seminary faculty. Most Catholic students I know who decide to commit to a lifetime of teaching, studying, and writing theology do so because they have discovered, to use von Balthasar's term (*die Sendung*), their own sense of personal "mission." Often this calling is pursued in spite of misunderstanding by peers, discouragement from family, and short- and long-term financial sacrifices.

It seems, then, that the last thing we need to do is minimize the contribution of theologians to the church or to lament their academic professionalization. Rather than create an unnecessary and false dichotomy that separates thinking *ex corde ecclesiae* from thinking *ex corde academiae*, we need to understand more deeply that the latter is, in its own distinctive and rigorous way, a special kind of participation in the

Digging for Summer: 1986

First Griffin's Deli, then Pizzaworld,
then all the houses on Jasper Street,
each sidewalk getting us five bucks
closer to what we were saving for,
our shovels scraping pitted concrete,
dreams of Jersey shore summers
thawing us in blue-black December,
tree limbs like wires, snow clumped
on our boots, hats, and gloves
while in our heads
danced girls around a campfire,
loving Billy's bleeding sax,
gushing for my Gibson guitar,
our hair slicked back,
both cool after months
of freezing our asses off,
suddenly musical, stealing grace
from the surface of the waves,
pulling lyrics from smoke and wind,
rising into our groove
like when we straighten
our backs to let the ache out,
dipping left and right,
Billy singing Springsteen
while I jammed on shovel-guitar,
blood warming our faces,
cars rattling by on chains
as if to remind us why
we were out there,
as if we could forget,
both sixteen and ready,
our futures calling,
two blocks left before dark.

Daniel Donaghy

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former. In this way we are more likely to become, to quote the Vatican's *Instruction on the Ecclesial Vocation of the Theologian*, "servants of the word and of the people of God." □

Stephen J. Pope *is associate professor and director of undergraduate studies in the theology department at Boston College.*

A second opinion Only by using the word in its most Pickwickian sense would I ever call myself a "young" theologian. Indeed, I belong, at least chronologically, to that post-fifty generation—so effectively dissected by Christopher Ruddy in his article "Young Theologians"—whose mental clocks, in his amusing image, seem to have stopped dead in 1968 with the encyclical *Humanae vitae*.

Yet despite my age, I found myself agreeing with most of what he wrote. Certainly much of his experience matches my own. I recall the time early in my postdoctoral career when I published an article in *America* on Cardinal Newman. In my naiveté I had assumed that publication in a magazine with such a large circulation (relatively speaking) would be greeted with a congratulatory nod by my colleagues. Although at the time I was only a visiting professor in a nontenure track at a secular university, I can still remember the shock when my chairman—a man genuinely committed to promoting my best interests—told me such work actually counts against promotion.

An even greater shock came when I was later told the same thing about translations. Once again, I had always assumed that a theologian's first obligation is to hand on the Great Tradition of the church and only secondarily to try to speak *in propria persona*. Since I was working at the time on an introductory book on Hans Urs von Balthasar, it seemed the most natural thing in the world to translate two of his books. No, I was told: although certainly not a blot on my copybook, translations would only count in my favor provided they did not cut into the appropriate number of books and refereed articles.

I recently had to review a book by a theologian whose stances on various issues evinced a genuine pastoral sensitivity; unfortunately, his book was couched in such plodding, sawdust prose and larded with, on average, more than two hundred endnotes per chapter that I wonder if the book will ever be read by more than a hundred people. Because of Ruddy's courageous manifesto, we now know the reason why.

But at the risk of having Ruddy relegate me once more to the old folks' bench in Theology Park, I would also like to register a demurral or two. First, is it really necessary to the well-being and healthy functioning of a theologian to be affirmed by the local ordinary in the quasi-therapeutic way that the author recommends? If the state of theology—its capitulation to the norms of secular academia, its footnote-mongering, its professional isolation—is as bad as Ruddy claims, then why would a bishop want to plead for scraps of wisdom from the theologian's table?

Second, I wonder whether the author of this generally well-observed essay has noticed that his own dissertation topic smacks of the old saw about rearranging deck chairs on the *Titanic*. Of course, Ruddy has a right to follow his interests, and I certainly wish him well in his new career. But do we really need another in-house hassle over papal primacy versus episcopal collegiality?

Yes, in the wider scheme of things, the issue is a real one. But even granting the legitimacy of the topic (however low it may rank in the hierarchy of truths), was Ruddy really allowed full scope to argue the issue at Notre Dame's theology department? He makes it clear that his own position roughly resembles that of Archbishop John Quinn. What if some more contrary student had wished to argue that the example of the current pope would indicate the plausible need for a strong papal primacy?

What remains ultimately worrisome is the way theological liberalism has congealed into an ideology, an ideology that will brook no opposition to the party line. A good example is the recent silencing by the Holy Cross Fathers of Father James Tunstead Burtchaell, who has been told by his order that he may no longer speak out in support of his latest book, *The Dying of the Light*, a devastating account of how Christian universities across the board have capitulated to secularism. When the nation's most articulate defender of *Ex corde ecclesiae* is silenced, Catholics can at least be amused at this extra fillip of irony: that liberal academics in Catholic universities and their sponsoring religious orders are resorting to the very tactics that have made Henri de Lubac, Yves Congar, and Pierre Teilhard de Chardin the heroes of theological liberalism!

I have also been struck by how willing liberal theologians have become to engage in personal attack. Attacks on the good name of Cardinal Joseph Bernardin in the pages of some organs of right-wing Catholicism during the days of his

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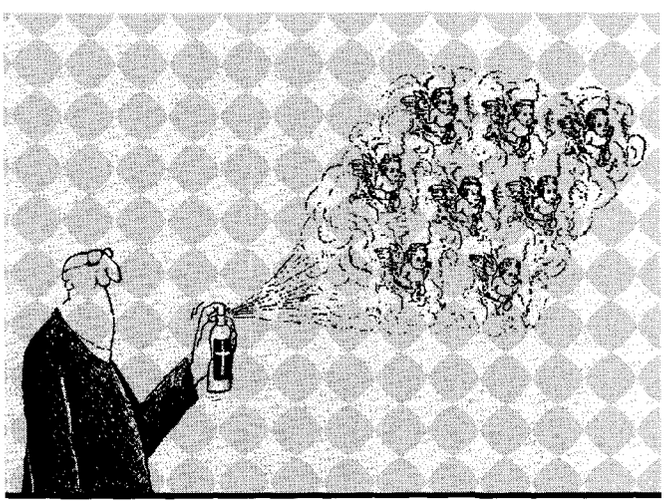
tribulation facing down false accusations of sexual abuse rightly met with near-universal condemnation; but innuendos by liberals against conservatives go unnoticed. This might be due partly to the fact that most personal attacks from liberals take place in tribal settings or otherwise away from the public eye, such as in phone conversations and confidential letters of recommendation. But I can still remember the published letter from a member of the Catholic Theological Society of America (CTSA) accusing a critic of the CTSA of committing a mortal sin (!) for the effrontery of criticizing most members of the CTSA for their left-wing bias, neglect of the Great Tradition, and ignorance of ancient languages.

It is a sign of how shrill and personal such attacks have become when one realizes that both the critic of the CTSA and the letter writer attacking him are members of the same theology department. I wish Ruddy well, but I fear he has a long row to hoe.

Edward T. Oakes, S.J., *teaches in the religious studies department of Regis University, Denver, Colorado.*

The author replies: I can address only a few of Stephen Pope's welcome questions. First, I agree that undergraduate teaching is a prime opportunity for theology to contribute to the life of the church and society. But has that opportunity really been taken advantage of? I am not as confident as Pope is that it has. What do we make of the irony, as Nicholas Lash notes in *The Tablet* (April 15), that the best-educated laity in the history of the church is largely theologically illiterate—Catholic higher-education graduates included?

Second, I do not have "doubts about the value of academic freedom"; I value it deeply and, in particular, fear what may happen (and has happened) in the United States to sexual ethicists and ecclesiologists (*see* Paul Saunders, *Commonweal*, April 21). I do doubt that there is a single model of academic freedom, one that sees all episcopal involvement as an inherent violation of institutional autonomy.



Third, Pope makes no mention of either the bishops or my comments about them, and so overlooks that I hold the bishops—as heads of their local churches—accountable for fostering the conditions necessary for vital Christian communities and theology. I say nowhere that theology departments are responsible for spiritual formation, and I take Pope's mention of "monasticism" to be a red herring, which absolves the academy of spiritual integration by raising the specter of the monastic choir.

Fourth, and most important, I do not hold that academic standards should be "dumbed down" in order to encourage ecclesial and societal engagement. Rather, I would raise the bar for both tasks, thereby demanding of theologians more rigor and relevance. It is no coincidence that the theologians I mentioned in my article are also among the academy's most distinguished members. John Courtney Murray, whom Pope cites as a publicly significant scholar, is further confirmation. Murray wrote regularly not only for *Theological Studies* but for *America* on issues like religious freedom, liberalism, and the papal encyclicals. Perhaps we should acknowledge that first-rate theologians—those who render extraordinary service to academy, church, and society—like the late Raymond Brown and Richard McCormick, are rare indeed, a providential combination of innate ability, rigorous training, and timing. Such acknowledgment does not, however, excuse us from responsibility for such formation. On this score, I am unrepentant in my belief that both the bishops and the academy are falling short.

As for Edward Oakes's response, I thank him for his kind words. However, I have no desire to have my hand held by any bishop. My goal is not therapeutic affirmation by the bishops, but honest dialogue between bishops and theologians; egos will be bruised on both sides. Second, only one part of one chapter of my dissertation touches on primacy and collegiality. I am writing on Jean-Marie Tillard's theology of the local church. A French Dominican, Tillard was a *peritus* at Vatican II, and is contemporary Catholicism's foremost ecclesiologist and ecumenist. His thought, biblically and patristically grounded, exposes the vacuity of labels like liberal and conservative and makes a substantial contribution to the life of the church.

Finally, I freely grant that my project has found a sympathetic ear in Notre Dame's theology department. Nonetheless, my dissertation board includes contributors to *Commonweal*, *Communio*, *Crisis*, and *Theological Studies*—surely no party line there! That said, ideology and peer pressure exist everywhere, in every department, and in every job—inside and outside of academia. Ultimately, my *Commonweal* article will have merit only insofar as it helps to continue a frank and respectful conversation, such as this one. □

CHRISTOPHER RUDDY

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TRADING UP

Why globalization aids the poor

Jay R. Mandle

The movement that first coalesced in Seattle at the anti-World Trade Organization demonstrations last December and recurred in Washington, D.C., in opposition to the World Bank and International Monetary Fund in April does not, of course, speak with one voice. It is a coalition involving unions, environmentalists, consumer groups, and religious communities, each with its own emphasis. But one element that links these groups is the belief that international trade is injurious to the poor and of benefit primarily to the wealthy. Activists who oppose "globalization" want to stop or at least slow the process of freer trade. In its place, many advocate greater economic self-sufficiency for the world's poorest nations.

Economically and morally, however, the case against globalization is weak. During the last two decades the expansion of trade has been closely associated not simply with third-world economic growth, but with significant improvements in human welfare and the alleviation of poverty and suffering. To be sure, advances in well-being have not been as rapid or extensive as they should be. Much remains to be done to overcome the poverty and internal inequalities that blight poor nations. Nevertheless, the economic progress made in the last few decades by the poor around the world has been substantial. What concerns me, as an economist and an activist, is that the antiglobalization coalition opposes a process of economic development that has proven itself to be crucial to overcoming deprivation in the third world. In its place, the protestors advocate an economic experiment that has virtually no track record and possesses serious theoretical flaws. Left-leaning critics of globalization, such as the journalist and author William Greider (*One World, Ready or Not*), concede that the goal of national self-sufficiency "has been advocated for many years, but the truth is there are still not many living examples of success" (*The Nation*, April 10). Greider and others, such as Ralph Nader and Lori Wallach, director of Global Trade Watch, hope for more success once "the global rules change." But there is a serious problem associated with asking the world's poor to wait for new global rules to be adopted, rules whose formulation is vague and prospects for enactment slight. Seen from this perspective, opposition to globalization seems morally obtuse. Opponents of trade are advocating a model of development that historically has not worked well to reduce poverty while urging the dismantling of one that, even with its flaws, has improved the lives of millions.

In short, liberalized trade has a track record of achievement in advancing living standards that is impossible to deny. The table that appears below illustrates the point. I have divided the thirteen largest underdeveloped countries into three groups: moderately advanced, intermediate, and poor. There is a very strong and clear association between levels of economic development (GNP per capita) and a country's level of exports per capita. The countries that export the most have the highest output per person.

The table shows as well that globalization is associated with improvements in overall human well-being. The third column reports the United Nations Human Development

Economic Data:
Selected Underdeveloped Countries

	GNP per capita	Exports per capita	HDI
Group 1:	**$6,824**	**$800**	**0.75**
Mexico			
Thailand			
Turkey			
Brazil			
Group 2:	**$3,139**	**$209**	**0.69**
Philippines			
China			
Indonesia			
Egypt			
Group 3:	**$1,484**	**$55**	**0.51**
India			
Pakistan			
Bangladesh			
Nigeria			
Ethiopia			

Sources: *Purchasing-power parity GNP per capita:* World Development Indicators 1999, *Table 1. Population:* World Development Indicators 1999, *Table 1. Exports:* World Development Indicators 1999, *Table 4.17. HDI:* Human Development Report 1999, *Table 1.*

Jay R. Mandle, *a regular contributor, is the W. Bradford Wiley Professor of Economics at Colgate University.*

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Index (HDI). The UN has long been in the lead in developing direct measures of human welfare. The HDI is an indicator that combines information concerning life expectancy, schooling, and material well-being. What the table shows is that a country's HDI is closely related to both its exports and its level of GDP per capita. The countries with the lowest HDI are those that score lowest in the other two measures; those with the highest human welfare scores export the most and have the highest output levels.

A genuine concern about improving human well-being means not dismissing the role of international trade in increasing living standards. Moreover, if international trade is important for big nations such as Mexico and Turkey in their efforts to reduce poverty, it is indispensable for small ones. Because of their small size, most underdeveloped countries are unable to provide markets large enough to achieve the efficiencies associated with large-scale economic production. For them, attaining high levels of productivity is impossible without exports. Globalization holds out the promise of economic advancement for poor countries because it allows production of the world's goods to be dispersed geographically in a way that never before was the case. With export sales of manufactured goods come jobs, rising income levels, and enhanced well-being. Without international trade poor countries have little chance of improving potential income levels and HDI scores.

Are there social costs? Yes. Globalization brings dislocations in both poor and rich nations. These disruptions must be managed in order not to burden those least able to adjust. In underdeveloped countries, globalization attracts workers from the countryside to already crowded urban centers because the wages offered in export manufacturing are higher than those paid for farm work. Both those who relocate and those who remain in agriculture need assistance—the first with regard to the social amenities of urban life and the second concerning the need to reorganize agricultural production with a much depleted supply of labor. Governments and international organizations have an important role to play in aiding workers and industries undergoing such transformations.

In developed countries like the United States, similar problems arise. Low-wage workers are displaced when industries move their operations to poor nations looking for cheaper labor. Not only are jobs lost, but firms that remain face pressure to reduce costs by lowering wages. What may ensue is "a race to the bottom" in wages, at least for some workers.

As a society we should not participate in such a race. There are better ways to respond to the relocation of industries associated with globalization. The fact is that most of the low-wage occupations involved in any "race to the bottom" also perpetuate working-class poverty. It is better for all concerned that such occupations shift to countries still in the rudimentary stages of industrialization. When such jobs move to poor countries, they raise the overall wage structure. Attempting to retain them in the United States only increases the already growing number of working poor. Instead of trying to protect such occupations, those who want to speak and act on behalf of low-income workers should make a very different case. A high proportion of U.S. workers currently paid poverty wages have the potential to fill higher wage occupations. Education, re-training, and at least temporary income support are necessary for them to be able to do so. Tax incentives for employers who encourage the creation of better-paying jobs is the sort of public policy we should be pursuing. Holding on to low-paying industrial jobs through protectionist measures is not good for American workers and is probably futile in the long run as well.

In addition to these domestic adjustments to offset the upheavals caused by globalization, reform is needed at the international level, especially in financial or capital markets. Globalization is premised on expanded trade, but trade liberalization does not require giving a free hand to financial speculators. Where the unconstrained activity of financial managers does more harm than good, their activity should be regulated. The new information technology has facilitated an enormous growth in global financial activity. Money managers now move vast amounts of capital across national borders, looking for better returns on their investments. Financial managers can exit from a country as quickly as they arrive. When, herd-like, they leave, the devastation in the form of defaults and bankruptcies can bring down all but the strongest economies. This is what happened to Mexico, Russia, and Asian countries in recent years. It

"He used to worry about the U.S. economy, now it's India, Thailand, Brazil, etc...."

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is true that in Asia the economic downturns that were experienced in 1997 and 1998 have already been reversed. But their impact was severe.

Stable growth in the global economy requires that currency and financial-market speculation be reduced. The most sensible suggestion in this regard is the Tobin Tax, initially proposed by the Nobel Prize-winning economist James Tobin. This scheme would "put sand in the wheels" of cross-border financial flows by taxing all such transactions. The rationale behind the tax is that it will reduce the incentive speculators have to shift their funds in response to small movements in interest rates or dividends. Numerous other proposals in this regard have been floated. Unfortunately, none has received the endorsement of the United States, even during the Clinton administration which has maintained a Reaganesque opposition to interfering in global markets.

Globalization is premised on expanded trade, but trade liberalization does not require giving a free hand to financial speculators. Where the unconstrained activity of financial managers does more harm than good, their activity should be regulated.

Critics of globalization also warn that consumption-based—and specifically U.S.-led—economic growth is ultimately destined to fail. Greider, for example, points out that the United States imports much more than it exports, and that the difference between the two essentially represents a kind of loan extended by the rest of the world to us. At some point such loans will no longer be offered and repayment will be demanded. Unwilling to offer additional credit, overseas exporters will reduce their sales to the United States, raising the question for third-world producers, as Greider puts it, of "who will buy all this stuff?" In this scenario what follows are massive devaluation of the U.S. dollar and worldwide economic depression.

Greider and others are right about the need for change in the way the United States consumes the world's resources and goods, but he is excessively alarmist. The apocalypse that he foresees in all likelihood will not materialize. The value of the European Union's imports from low- and middle-income countries, for example, is virtually the same as what the United States imports. In 1998 Europe imported $339.5 billion of goods; the United States $335.2. Add to these figures Japan's $102.5 billion of imports, and the U.S. role in the world economy is put in better perspective.

Furthermore, our trade imbalance can be corrected in ways far short of the kind of cataclysmic event that Greider portrays. A recent study by Catherine L. Mann concludes that Greider and others are right, the U.S. trade imbalance is not sustainable. Mann, however, thinks a further embrace of globalization, not a retreat from trade, is the best remedy. A liberalizing of the international market for service industries, Mann argues, would help correct the problem. The United States is in a particularly strong position to export services in travel, transportation, education, finance, and business.

If the prospect for redressing the trade imbalance is relatively good, the problem of establishing global environmental and labor standards is more complicated. In principle, both are desirable. Environmental damage resulting from the unconstrained pursuit of private profits poses an intolerable risk to future generations. At the same time, labor markets without the ability of workers to bargain collectively are simply unfair: individual workers are no match for giant corporations. On both fronts there is a need for reform to be achieved through international agreements, in one case to secure environmental viability and in the other to strengthen the right of workers to organize unions.

In advocating labor and environmental standards, the antiglobalization movement wants to use trade as a hostage. It calls for the United States to withhold trade privileges as a means to secure compliance. In defending such unilateralism, the movement has been remarkably insensitive to the impression created when the United States, a nation that has hardly been exemplary with regard to either environmental or labor issues, is seen to be dictating to the rest of the world. Skepticism among third-world countries is not unreasonable. As Youssef Boutros-Ghali, the Egyptian trade minister, has put it, "Why, all of a sudden, when third-world labor has proved to be competitive, do industrial countries start feeling concerned about our workers?"

Indeed, the actions of the United States itself provide much of the basis for the belief—quite widespread in the third world—that disguised protectionism motivates the antiglobalization movement's labor and environmental demands. We have not ratified six of the seven International Labor Organization (ILO) Conventions that constitute the content of the core labor standards. And the fact that less than 10 percent of our private-sector labor force belongs to unions hardly commends this country as a champion of

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States of Mind

1. The Autistic

In the wetlands of sound
I have set up my camp.
My mind is brackish. Words
too long in the hollow stone
of my brain have floated
up round my face and hold me
in an aquatic stall: like the
winter time of bees in a hive of ice,
the queen bolted to an icicle,
her subalterns, their wings
shining, honey on the filaments,
caught in a cantilevered
spasm of the abysmal now.

2. The Map

He had caught it, the curve
of the river and the landing,
the barge and then the river
gone round the cliff. He
raced to write it down and saw
it rush over the boulders into a gully
and bash into a forest. Lost it,
but got it: the lines of it,
the little cube he drew
into the shoreline to explain
just what the map was a picture of
and why he'd do no more of this
but let it go and not record another wandering inch.

3. The Poet

He just let it end. He had
looked into the windows
of the sun and
needed then to break
them open with his body
as he had the body of his
beloved but
he was broken by that leap and
could not undo the scorching.

Ned O'Gorman

labor rights. Similarly, the United States is almost always a laggard in multilateral negotiations concerning the environment. To cite just one example, we still do not adhere to the Basel Convention that bans the export of hazardous waste to developing countries. Shouldn't the United States clean up its own act before it demands that others, especially poorer countries just now scrambling onto the ladder of material progress, accept labor and environmental standards? Until we can present ourselves as more of a model of labor and environmental responsibility, the antitrade movement's demands will continue to look very much like a smokescreen hiding an effort to raise production costs outside this country.

More important, the imposition of trade sanctions will hurt the working class in poor countries and inhibit the ability of labor to unionize much more than it will damage the corrupt leaders of such nations or multinational corporations. Trade creates jobs without which there are no unions. Without unions, in turn, an effective counterweight to elite dominance is lost. Similarly, withholding trade privileges will not advance environmental protection. Cutting trade deflects attention from the major sources of environmental damage globally—the economically advanced countries—while at the same time depriving poor nations of the wealth and technology necessary to reverse the ecological damage for which they are responsible.

Hard as it is for many well-meaning people to see, labor and environmental standards should be dissociated from trade talks. Global trade in and of itself is a good thing for the world's poor and should not be used as a bargaining chip to achieve other desirable objectives. Multilateral agreements are necessary to secure adherence to global rules concerning labor and the environment. Such adherence will require strengthening institutions such as the International Labor Organization and the United Nations Environmental Program. Just as movement toward a rule-based global trading system was achieved with the establishment of the much-derided World Trade Organization, similar advances can be secured by codifying and enforcing international rules concerning labor rights and the environment. Those who want to help workers in the third world and protect the environment should be working diligently to elect people to Congress who will support such international agreements.

The tragedy, then, is that those who oppose globalization and claim to speak on behalf of the poor and the powerless do so in a way which stands in almost perfect contradiction to the interests of the disenfranchised. That globalization possesses the potential for raising standards of living in an ever more integrated world economy is something that those who demonstrated in Seattle and Washington, D.C., have not yet come to terms with. As a consequence, many of these well-intentioned individuals would put trade and the progress it represents at risk in the service of an ill-founded American unilateralism. This must be rethought. Until the movement's hostility to globalization is reversed, it cannot help the world's poor. □

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Paul Baumann

A PRAYERFUL TRIO

'Keeping the Faith,' 'The Virgin Suicides,' & 'Gladiator'

It would be impossible not to be entertained and amused by *Keeping the Faith*, a good-natured romantic comedy set on New York City's (suspiciously) sparkling Upper West Side. (My teenage daughter has seen it twice.) First-time director Edward Norton, an actor best known for playing intense young toughs (*American History X*), shows a real feel for this venerable genre as well as a sweet tooth for glossy cityscapes. Norton does not set an easy task for himself in building this story around that most benighted of God's creatures, the "hip" clergyman. But he pulls it off. You laugh, and you are even touched by the scavenger hunt for love that takes us up and down the resplendent isle of Manhattan.

Casting himself as sweet-tempered Father Brian, the curate at a mostly Hispanic Catholic parish, Norton goes to admirable lengths to capture a sense of churchy verisimilitude, right down to an unguided thurible and a gruff, Slavic-accented pastor (Milos Forman). Ben Stiller (*There's Something about Mary*) plays Brian's best friend Jake, a promising young rabbi who has brought energy and young people to a nearby Conservative congregation. The two have been friends since elementary school, where they forged a bond with the pretty and commanding tomboy, Anna Reilly. Anna, played as an adult by the lithe and girlish Jenna Elfman (of TV's "Dharma and Greg"), breaks up the young trio by moving to California. Twenty years later she reenters the picture, setting the inevitable romantic crisis in motion, as the giddiest and longest-limbed corporate whiz kid in Manhattan.

Little in *Keeping the Faith* surprises. This is a sentimental film that moves deftly through a series of set comic pieces. Norton is a very appealing presence, but Stiller is given the bulk of the assignments and pulls them off with little fuss. As an unmarried young rabbi, he is the object of fevered scrutiny and solicitation. When not fending off eligible young women, Rabbi Jake shepherds the prototypically pudgy, annoying, and inept bar mitzvah candidate through his paces. Meanwhile, the congregation's elders, exasperated by Jake's unorthodox style, are anxious to oust him.

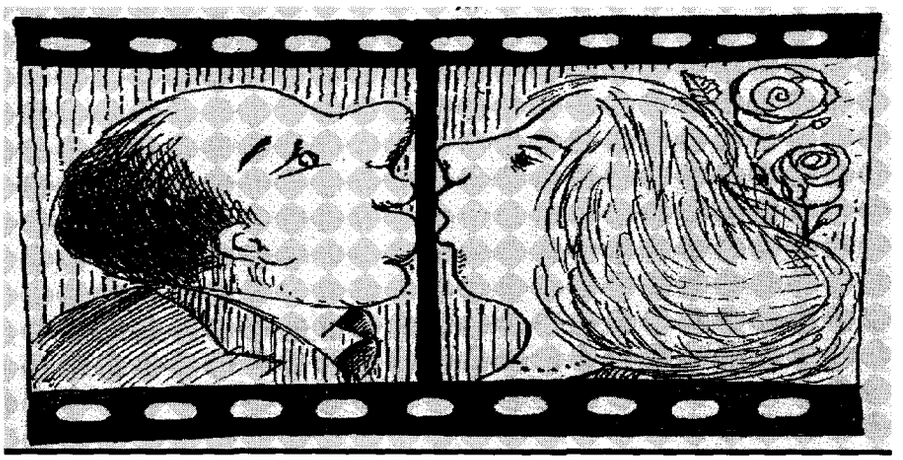
Stiller is aided in these high jinks by the presence of Eli Wallach and Anne Bancroft. Wallach shuffles through the picture as a sage-like rabbinical mentor. Bancroft plays Jake's very imposing Jewish mother. Both ham it up mercilessly, with Wallach exuding *gravitas* and Bancroft showing how none of the steel in her voice or gaze has softened since her days as Mrs. Robinson.

As a showman, Father Brian is a white-bread version of Jake, with his own brand of convivial patter and user-friendly theology. Brian is supposed to be a spectacular klutz. Norton throws himself into the pratfalls, but he lacks the nervous energy of a Woody Allen or a Peter Sellers that would make the slapstick a natural extension of Father Brian's personality. Norton is just too comfortable in his own skin to come off as a clown, let alone a fool for God.

Anna's return does, however, bring real chaos into Father Brian's emotional life. But while Brian torments himself about his new-found feelings, Anna and Jake take action, embarking on a clandestine romance that seems destined for disaster. Love and laughter, of course, triumph.

There are some inspired, wonderfully silly moments in this movie, especially the manic spiel of a music-store salesman trying to sell a karaoke machine, and an Indian bartender who listens incredulously to Father Brian's drunken confession of how his best friend, the rabbi, stole his girl. Every ethnic stereotype imaginable is trotted out to be at once confirmed and upended with good humor.

Only a grinch would cavil about the way Norton treats religion. Still, *Keeping the Faith*'s idea of faith is a bit like Donald Trump's idea of politics. It's mostly self-referential, if not self-reverential. Brian and Jake are granted their "callings," but who or what is calling them remains almost unspoken. The "faith" that is kept, despite all the authentic paraphernalia on the screen, is little more than a belief in common decency. There is no sense of a presence that is radically other, of a "calling" that would make Brian's celibacy or Jake's doubts about mixed marriage anything but curious historical accidents. The only thing that comes close to evoking a mystery is Anna's cabalistic language of high finance, which inspires the awe and incomprehension of both clergymen. It's a



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joke, of course, but an interesting displacement of that most basic of religious instincts.

Mystery suffuses Jeffrey Eugenides's 1993 novel, *The Virgin Suicides*. Equal parts tone poem, dark fairy tale, and suburban coming-of-age satire, the novel leaves an indelible impression. For anyone who grew up in a well-to-do suburb, the book captured the seemingly infinite suspension of "real" life that characterizes a certain kind of American childhood. As the title suggests, there was also a skein of religious sentiment—holy cards, statues of the BVM, and whatnot—in the macabre story of how the five pretty Lisbon sisters, brought up as strict Catholics, came to end their own lives. A strange and even haunting book, *The Virgin Suicides* had a shrewd sense of the discrepancy between what we think we know about the lives of our neighbors and what those lives are actually like. Whenever the reader was tempted to reach for a tidy explanation, Eugenides offered complexity and uncertainty.

First-time director/writer Sofia Coppola (daughter of Francis Ford Coppola) gets most of the novel's "facts" right, but its mood and enigmatic point of view elude her. Admittedly, the horror of five suicides is easier to stomach on the page than to look at on the screen. Coppola deflects the grisly subtext by turning a satirical eye to the gruesome dating rituals of adolescence. She has some success here, especially in the depiction of the perfectly named Trip Fontaine, the preternaturally cool high school glamour boy whose pursuit of the beautiful Lux Lisbon (Kirsten Dunst) propels the Lisbon household toward disaster. Equally well cast is James Woods, who walks through the movie like a shell shock victim after the inexplicable suicide of his youngest daughter, Cecilia. As his wife, Kathleen Turner does one of her practiced turns as a deviously maniacal suburban matron. Coppola puts the Lisbons' sexual Puritanism center stage, forcing the arc of the story toward a predictable juxtaposition of repression and release. The novel was never so reductionistic.

There are other problems. The identity of the film's voiceover narrator is never adequately established, and this proves distracting. More important, the movie ignores one of the novel's great characters: the Lisbons' house. Like Miss Haversham's cake and wedding dress, things in the Lisbon house are untouched after the death of Cecilia. Its inexorable deterioration, in the midst of the neighborhood's meticulously maintained properties, is the very embodiment of the family's tortured soul. Why such a powerful visual idea was left on the page is hard to imagine.

"Little by little, people ceased to discuss the mystery of Cecilia's suicide," the novel tells us, "preferring to see it as inevitable, or as something best left behind." Eugenides conjured up that mystery, letting it deepen and complicate the commonplace absurdities and longings of adolescent life. This movie aims to evoke the same mystery, but settles for a sense of blank perplexity.

Trouble in the suburbs

Gladiator, the first big movie of the summer season, is a tasty bit of celluloid confection that boasts the greatest number of decapitations since *Anne of the Thousand Days*, and the best chariot demolitions since *Ben Hur*. This is newfangled "epic" moviemaking of the old-fashioned "sword and sandal" school. *Spartacus*, *The Silver Chalice*, of course *Ben Hur*, and *Samson and Delilah* are some of the canonical works in this once popular genre. *Gladiator*, in fact, is something of a remake of 1964's *The Fall of the Roman Empire*, but with all the advantages of computerized graphics and modern body-building techniques. I suppose it's good to know that the technology that gave us *Star Wars* can also be applied to the cruder cutlery and catapults of the Roman legions and the barbarian hordes. And pagan Rome has never looked so, well, monumental. As the ill-fated Roman General Maximus (the year is A.D. 180), Russell Crowe (*L.A. Confidential*) mesmerizes. Betrayed by his superiors and sold into slavery, Maximus ends up fighting for his life and the hope of revenge as a gladiator. This is definitely the guy you want on your side in any arena. Crowe has the presence and physical authority of a Kirk Douglas and the ironic twinkle in his eye of fellow Australian, Mel Gibson. Director Ridley Scott (*Blade Runner*) places his action hero in the middle of a succession of terrific battle sequences, and Crowe walks away with all the laurels as well as the stray limbs of his opponents. The late Oliver Reed makes a memorably operatic appearance as a provincial gladiatorial promoter who rides Maximus's prowess to the big time, the Colosseum in Rome.

Gladiator is a boys' story, and its hero an anomalous cross between the Lone Ranger and Cincinnatus. Quaint tributes to pagan piety and speculation about the afterlife are offered as relief from the remorseless bloodshed and treachery. Crowe's entry into the pantheon of movie gods, however, will be *Gladiator*'s most lasting legacy. □

Paul Baumann *is* Commonweal*'s executive editor.*

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The end of innocence

Teaching Sex
The Shaping of Adolescence in the Twentieth Century
Jeffrey P. Moran
Harvard University Press, $27.95, 288 pp.

Barbara Dafoe Whitehead

The ferocious battle over sex education has died down in the past few years, as the sense of crisis over teen pregnancy has diminished. The unwed-teen birth rate has dropped steadily for nine straight years. So has the rate of abortion. And the percentage of teenagers who are sexually experienced has declined modestly, more for teenage boys than for girls. Still, as Jeffrey Moran demonstrates, sex education has ignited controversy ever since it began early in the twentieth century and is likely to continue to do so.

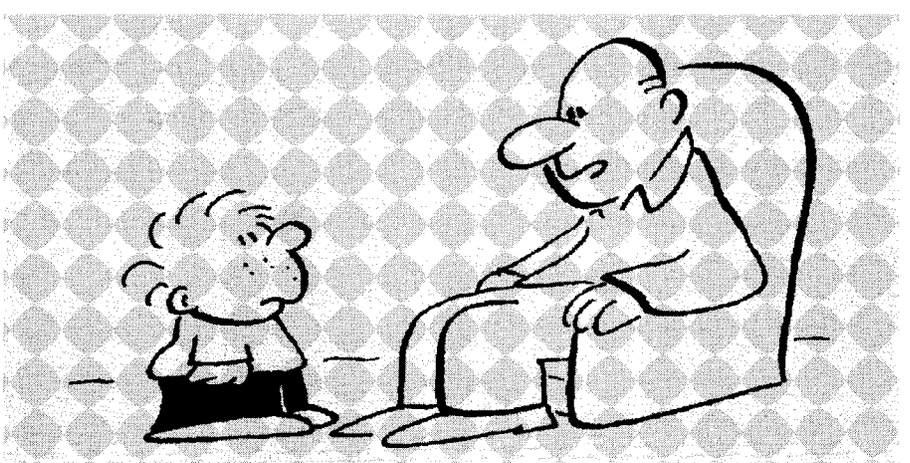
Happily, Moran does not take sides in this debate. Instead, he patiently and methodically traces the steady advance of sex education from early and modest efforts to prevent the spread of venereal disease among military recruits to more ambitious, broadly reformist efforts to improve the morals, health, and future family lives of teenagers. His scrupulously fair-minded account ends with this bombshell conclusion: sex education has been a bust, pretty much from beginning to end. And that's not all. Moran casts doubt on the very idea that education *can* reform sexual behavior.

Moran begins his story at the beginning of the twentieth century with the "discovery" of adolescence by the psychologist G. Stanley Hall. Borrowing heavily from Victorian ideas of youthful sexuality and character formation, as well as evolutionary theory, Hall portrayed the central drama of adolescence as the struggle to subdue and redirect unruly sexual energies into the formation of a sturdy moral character. This struggle required both individual self-control and a socially supported moratorium on youthful sexuality. This concept captured the imagination of Progressive reformers who were alarmed over mounting evidence that young people were falling victim to the temptations of secular urban life. With Hall's theory, Progressives found a scientific rationale for their reform efforts. Instead of preaching morality, they could teach young people how to manage their sexual desires and preserve their innocence.

Throughout the century, Moran explains, sex education oscillated between medicine and morality. When anxieties about sexual diseases predominated, as in wartime or with the advent of HIV/AIDS, the emphasis was the dangers of disease and the medical facts of disease prevention. When concerns about a breakdown of morality prevailed, as they did with the increase in unwed-teen pregnancy, the emphasis shifted to chastity, abstinence, and self-control. Frequently, medicine and morals came together in an uneasy and ultimately unstable synthesis. For example, today's sex education blends a strong emphasis on abstinence with plain talk about the dangers of HIV/AIDS and the measures required to protect against this sexually transmitted disease.

Mainly, however, sex educators stuck to conventional morality. Despite periodic protests from parents and religious conservatives, they devoted themselves to promoting premarital chastity and the pleasures of married sex. Over time, even as they expanded their mission to incorporate dating, courtship, marriage, and marital relationships, sex educators continued to preach the virtues of waiting for sex until marriage.

Moran sees the sexual revolution of the 1960s and '70s as the watershed event in the history of sex education. The sexual revolution unleashed ideas, energies, and forces that threatened the entire sex-education project. For a time, some sex ed-



"All you need to know about the birds and the bees is that it's a sting operation."

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ucators tried to accommodate the liberationist spirit of the times. They replaced the old moral vocabulary with the language of choice. More important, sex educators shifted the responsibility for sexual control from adults and the social world to teens and their inner world. Sex educators no longer saw their role as protecting the innocence of the young. Instead, they assumed that teenage sexuality was healthy, normal, and a matter of individual choice. Their duty was to promote a dialogue with students and to help them make responsible decisions. But in the long run, even the most morally neutral sex educator could not contend with the amoral sex-is-fun culture created by Madison Avenue and Hollywood.

More to the point, the sex revolution challenged the very idea of adolescence. Here Moran brings his story full circle, back to the early decades of the twentieth century. Sex educators saw themselves as part of the larger professionalized reform movement to protect and guide young people through the increasingly perilous passage between childhood and adulthood. They cast themselves as the guardians of youthful innocence. But as the boundaries between adolescence and adulthood began to collapse, as adult supervision and authority eroded and fragmented, as adult sexual images and messages became more broadly diffused throughout the culture by the popular media, as adults became more adolescent and adolescents became more like adults, the entire rationale for sex education began to crumble.

Today, Moran says, the twentieth-century concept of adolescence no longer faithfully describes the real-life experience of most teenagers. Post-sex revolution, the boundaries separating teenagers from adults are increasingly difficult to draw, even more to enforce and sustain. Indeed, though Moran only hints at this, we may be witnessing the formation of something entirely new in human history: an autonomous teenage world, operating according to its own rules and assumptions, claiming the same sexual freedoms, rights, and privacy as adults, and recruiting parents as friends, confidantes, and helpmates in its sexual pursuits.

Moran doesn't advocate tossing sex education out of the schools, but he believes it must change its focus and direction. He would like to see sex education integrated into a broader effort to train youthful imagination, taste, and judgment. In short, he would like to move sex education from health and P.E. into English and history classes. I think he is onto something important here. Today's sexually liberated teenagers are more confused than ever before about how to sustain relationships of mutual affection and respect, how to find a worthy person to marry, and how to protect themselves, not only against disease, but against the cruelty, deception, and repeated heartbreaks that seem to accompany the youthful sex-is-fun culture. Though Moran doesn't say so explicitly, I think he is suggesting that sex education might more usefully devote itself to the big and neglected topic of love. □

Barbara Dafoe Whitehead *is the author of* The Divorce Culture *(Alfred A. Knopf).*

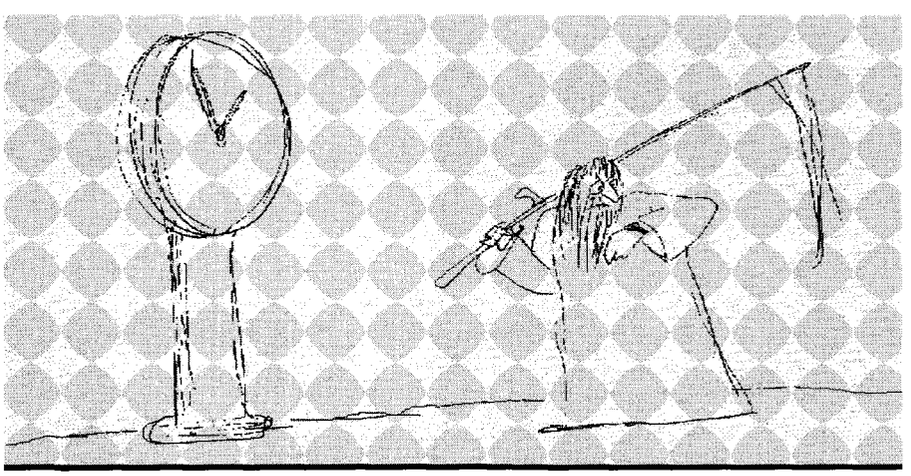
ARE THINGS REALLY THIS BAD?

The Death of Character
Moral Education in an Age Without Good and Evil
James Davison Hunter
Basic Books, $25, 352 pp.

Alan Wolfe

Americans, we are frequently told, no longer pay sufficient attention to those qualities of character praised by the epic poets of ancient Greece, the Old and New Testaments and the religious traditions they spawned, and the great ideas embedded in classic works of theology, philosophy, and literature. Some of those who share this concern write books or compile collections of moral stories, hoping to persuade Americans to change their ways. Others go even further. They seek to require states to emphasize character education in schools, to formulate new curricula, to elect politicians committed to restoring firm Christian values, or to seek to clothe the "naked public square" with religious symbols or copies of the Ten Commandments.

James Davison Hunter, a sociologist at the University of Virginia, thinks that all such efforts are futile. Character is dead, he maintains, and the corpse cannot be revived. "When it comes to the moral life of children," writes Hunter, seeking to identify character's assassin, "the vocabulary of the psychologist frames virtually all public discussion."



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Psychologists do not speak about sin, Satan, or evil. They talk about development, maturity, and cognitive competence. Through the ideas of psychologists such as Lawrence Kohlberg and others (Hunter provides an extensive list), a new "regime" has taken over the way our schools treat the students who attend them. "By regime, I simply mean the complex network of institutions, ideas, ideals, and interests whose collective purpose is to propagate a general strategy of moral understanding and learning." The psychological regime, "overwhelmingly therapeutic and self-referencing," now "pervades all of the mainstream institutions that mediate moral understanding to children."

And not just mainstream institutions. Hunter points out the degree to which even the presumed opponents of the psychological regime share its central assumptions. Conservative Christians may think they are at the cutting edge of a new moral majority, but, if one looks at the books their leaders write, Hunter argues, they are as committed to psychological assumptions as any secularist. So are communitarians who would like to see a moral revival in America, for their challenge is more "political in nature than educational" and their ideas are easily co-opted by their opponents. Hunter argues that even such stalwart conservatives as William Bennett and Gary Bauer adopt an inclusive strategy when discussing the restoration of virtue. They argue, not for the specific virtues of specific traditions, but for, in Bauer's words, "a common body of ethical knowledge that, even if it has a religious origin, serves the purpose of maintaining and strengthening devotion to our country, to democratic institutions, to fellow citizens, to family members, and finally to an ideal of human dignity."

The reason even determined moralists like Gary Bauer are doomed to fail, Hunter believes, is that any account of character is intimately tied to the moral culture of which it is a part. And our culture he finds hopelessly corrupt. "It is difficult to think of another age when the key socializing institutions for the cultivation of normative ideals and virtuous habit have been so reluctant to communicate to children their standards and the god-terms that give them sanction," Hunter writes. "It is difficult to remember another time when these same institutions have been so overwhelmed by the influence of other powerful forces in society."

The task of imagining a moral condition worse than those we have now may be difficult for Hunter, but it does not seem that hard to me. Once upon a time, and not long ago, children did not attend much school at all, and the ones they attended did not teach Homer as much as they smacked kids over the knuckles for even minor infractions. There are not many strong institutions pictured in Hogarth's *Gin Lane*. It was pretty hard to keep the family together in mining towns when fathers died in their thirties. On the big thermometer that measures moral health, America these days may not rank very high, but compared to other times and other places, neither does it rank very low.

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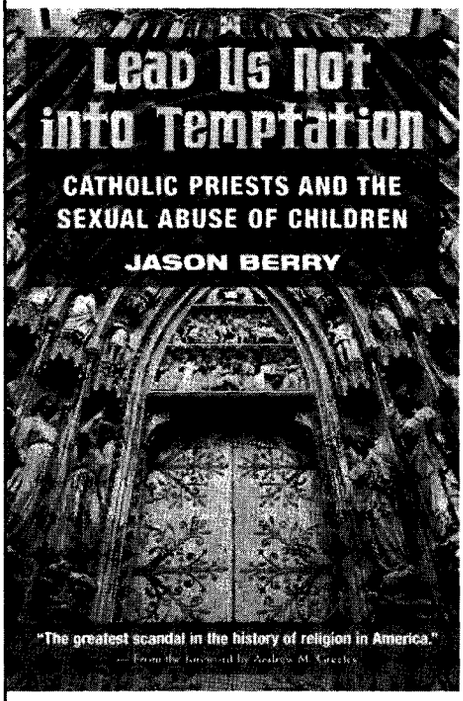
Lead Us Not into Temptation
CATHOLIC PRIESTS AND THE SEXUAL ABUSE OF CHILDREN
JASON BERRY
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Having misdiagnosed the American condition, Hunter has little to contribute to an effective remedy. At least Gary Bauer, who operates in the real world of politics, recognizes that the moral understandings of a diverse society will necessarily be diverse. Conservative Christians who use therapeutic language are doing what all successful religious movements have done, which is to develop an awareness of the needs of the audience to which they presume to speak. Those who are fed up with "values clarification" and other absurdities of the 1960s are doing their best to move schools toward an appreciation of the need to think about character.

None of this matters to Hunter. I could not find any theorist or activist of character education of whom he approves. He stands above the fray, telling everyone that because the Enlightenment happened, they might as well pack their bags.

The sin associated with standing above the fray is arrogance. Wanting to make the point that a virtue such as empathy will lose its meaning if it is applied indiscriminately, Hunter writes: "In a materialistic and hedonistic culture, empathy may lead a child to experience nothing more significant than the anguish of another child who didn't receive all the Christmas presents she wanted." I just hope that if my child comes across a crying classmate, he would have the character to make that child's anguish as significant as he can.

The 1960s spawned a host of books, thankfully now unreadable, which launched devastating criticisms against the establishment without ever bothering to root their critiques in reality or to offer any credible alternatives. *The Death of Character*, although not written from a left-wing viewpoint, brings those books to mind. If the state of our character is really so bad, and if efforts to reform it are so hopeless, what are we to do? James Hunter cannot be bothered to provide an answer. □

Alan Wolfe *is director of the Boisi Center for Religion and American Public Life at Boston College. His most recent book is* One Nation, after All *(Viking).*

HOW A NOVEL HAPPENS

My Staggerford Journal
Jon Hassler
Ballantine Books, $14, 100 pp.

Ed Block

After almost two decades of teaching in high schools and colleges in northern Minnesota, Jon Hassler decided one day in 1970 to start writing. He determined to finish a short story every two weeks. By 1975 he had completed some two dozen and had published six. In 1974, the future author of *Staggerford* and *North of Hope* had begun a novel about a thirty-five-year-old teacher and a Native American uprising. But after he had completed more than a hundred pages, "the work died." He then took a year's sabbatical, hoping to support himself, his wife, and three children on his half-pay and the sale of his landscape paintings.

As both the record of a year in a novelist's life and a glimpse into a well-loved writer's mind, this journal is an important document. We learn how the hero of *Staggerford*, Miles Pruitt, lost the wife he never had and how characters emerge from recollection into life. We also learn the derivation of Hassler's most famous character, the pre-Vatican II parochial school teacher, Miss Agatha McGee. Agatha had figured in an early short story, which Hassler incorporates into the developing novel, giving it new impetus.

"He's been at it for six months, and he still can't think of a pseudonym."

There are also more general remarks about fiction writing and inspiration. Hassler's whimsical comment on one of *Staggerford*'s most mysterious characters as "the first bonewoman in all of world literature," does not gainsay her mythic quality, nor the insight into how a writer becomes aware of a character's power and importance.

In another place Hassler describes a dream in which a friend who has died speaks to him: "It did not strike me as odd that he should be telling me this after his death. A dead man speaking didn't seem strange until I began to write it down. Writing brings out the true aspect of things...the oddness of things, which should be obvious."

The novelist's love of solitude is also evident. Hassler recalls the week in October 1975 which he spent writing alone in a cabin near Park Rapids, Minnesota: "It has to rank as one of the best weeks of my life," he says. The cabin and its oil-burning stove also recall scenes from later novels.

We learn the joys of revising. Unable to let the completed first draft "cool," Hassler begins rewriting immediately: "I enjoy working on a second draft better than a first. If I had my choice I would write nothing but second (or later) drafts." But he becomes annoyed at his family's intrusions: "Now these are all basically good people, and it is not their fault that their fuel pumps and noses leak, that their toes and tax forms need attention." So he retreats for "a few blissful, uninterrupted days of writing" to Blue Cloud Abbey in South Dakota.

With the manuscript of *Staggerford* complete and mailed off to his editor, Hassler begins immediately on *Jemmy*, a

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coming-of-age story of a part-Native American girl. After a few more entries we learn that an earlier young-adult tale of suspense, *Four Miles to Pinecone*, is likely to be published. In September 1976 he records with exaltation, "I have sold, ten days apart, two novels."

For readers familiar with Hassler's career, there is a bitter sweetness in finishing *My Staggerford Journal*. We know that after his early success with *Staggerford*, *Simon's Night*, *The Love Hunter*, and *Grand Opening*, Hassler's novels went out of print. But we also know that in the 1980s, with a new publisher and insistent fans, he and his novels once again came to prominence. *A Green Journey* became a TV special, and *Dear James* and *North of Hope* were followed by glowing reviews, book tours, and an endowed professorship at Saint John's University in Collegeville. Since then Hassler has also published two comic campus novels, *Rookery Blues* and *The Dean's List*.

My Staggerford Journal leaves us with some tantalizing questions. Clearly, it is a "selection." It reads almost too much like a novel. Of those "perhaps thirty notebooks" that Hassler describes "lying around my den," how many parts of how many notebooks went into *My Staggerford Journal*? And will there be another installment that takes us through the '80s and beyond? In Hassler's *Dear James*, when a neighbor gets access to the letters of the marvelous Agatha McGee, he is shocked by their candid portraits of Staggerford. Will there be like surprises if and when Hassler's notebooks become public?

Despite an ongoing struggle with Parkinson's disease, Hassler continues to write. He is working on a book for Loyola Press of Chicago titled *On Goodness: Sketches from a Novelist's Life*. A new novel is also in the works, tentatively titled *Agatha at Eighty*. And a revised stage version of *Grand Opening* will be presented this month at the unveiling of the Jon Hassler Theater in his hometown of Plainview, Minnesota. □

Ed Block *is professor of English at Marquette University and editor of* Renascence: Essays on Values in Literature.

MONARCHY'S CHANGED FACE

The Power of Kings
Monarchy and Religion in Europe, 1589–1715
Paul Kléber Monod
Yale University Press, $35, 417 pp.

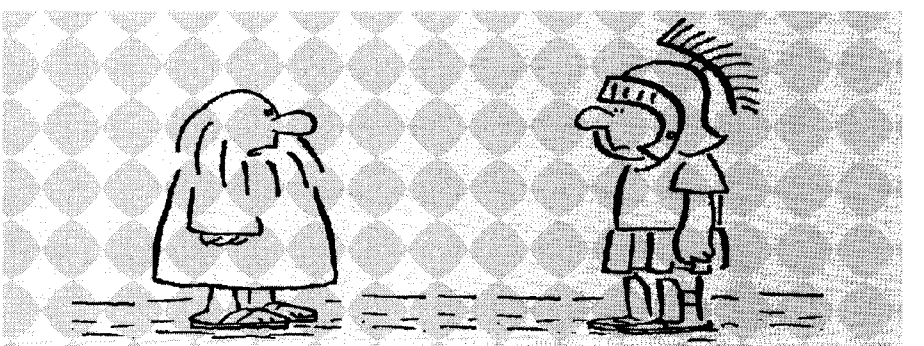
Carl L. Bankston III

In the political sociology of Max Weber, the modernization of political systems is essentially a movement from traditional authority to rational authority. The rule of bureaucracy and abstract law, according to Weber, gradually replaces the personal power of sacred individuals. Kings give way to committees.

In his new book, Paul Kléber Monod, who has previously specialized in the political history of England after 1688, attempts an ambitious Weberian interpretation of the transformation of royal power across Europe. He argues that kings were not replaced by bureaucracies as the modern world emerged, but that there was a gradual trend toward the rationalization of the role of the monarch. The divine monarchs of the beginning of early modern Europe based their authority on a sacredness borrowed from Christianity. By the early eighteenth century, though, kings were human symbols of national identity, rather than religious symbols. Sin and salvation became matters of private and individual concern, while political and communal life came under new forms of governmental regulation.

The rationalization of monarchy was a trend that took varied forms. Monod's history takes him around most of Europe. While he devotes the greatest attention to England, France, and Spain, he also looks at the lands of the Holy Roman Empire, Russia, Poland, Sweden, and Denmark. Drawing on art history, literature, and political philosophy, Monod probes the changes in the social role of royalty with an impressive variety of sources.

The historian begins his discussion with the assassination of Henry III of France in 1589. The Catholic League opposed Henry III for accepting as his heir Henry of Navarre, who was then Protestant. The assassination, by a Dominican friar, highlighted a European crisis regarding the body of the king. Protestantism challenged sacred kingship by demystifying the royal body. Counter-Reformation Catholicism sought to return the sacred to the church, recasting monarchs as the servants of faith. Kingly divinity was under attack from all sides. In this intriguing reinterpretation of Weber, traditional authority does not simply give way to secular rationalization. Instead, religious beliefs undermined the sacred character of monarchy, so that the reorganization of government



"It's not emperor-worship per se *that we object to— it's* mandated *emperor-worship."*

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along bureaucratic lines can be seen as having its roots in religion.

Throughout Europe, princes and their advisors sought to find new ideological bases for rule in response to the weakening of divine monarchy. For example, Monod interprets Giuseppe Arcimboldo's famous painting of Emperor Rudolf II as an assemblage of fruits and vegetables as one such strategy. It was, in Monod's view, an effort to represent the emperor as a nature deity. In Elizabethan and Jacobean England, jurists developed the concept of the "two bodies" to answer questions about the divine nature of the ruler: The sovereign is composed of a mortal "body natural" and a "body politic" identified with the state. This dualism was an effort to strengthen the mystical monarchy by defining the sacred portion of the monarch. In France, the lawyer and political theorist Jean Bodin attempted to replace the mystical image of the king with the idea of the king as a father figure.

Throughout the seventeenth century, Monod suggests, kings attempted to find new roles for themselves to answer religious challenges. Expected to uphold the religious and moral principles of Christian communities publicly, royalty took on a new theatricality and ceremony. By the middle of the century, religious crises around Europe threatened the very existence of monarchy. England actually executed its king. The French civil wars of the Fronde posed a smaller, but still significant danger for the French monarchy. Other nations of Europe also saw a new tendency to identify the people of nations directly with God, and not with the mediating image of a sacred king.

Kings emerged from the seventeenth-century crisis as secular guarantors of political and social order, along the lines of Thomas Hobbes's social contract theory. The midcentury efforts at establishing mystical nation-states along confessional lines failed. Rationalized states remained with humanized kings at the center.

Monod's book is an important one for all those interested in questions of the nature of political authority or in early modern cultural and religious history. Few historians can manage the intellectual and geographical range of this work, and the interpretations are inventive and stimulating. The book is especially useful because it points out that religious belief has played a complicated and subtle part in the rationalization of modern states. Religion has not simply gone away as governments have become progressively more secular. Rather, Christianity has helped to shape the modern bureaucratic state by posing questions about the proper relationship between worldly authority and the sacred.

Despite the clear value of *The Power of Kings*, there are a few problems with the book. The argument is sometimes difficult to follow. The author has a tendency to ramble, to pick up ideas and then drop them without making it evident just how these ideas fit into the overall framework. At points, the theory becomes lost in the detailed historical illustrations, and the reader is occasionally left wondering just how some set of events supports Monod's views. Moreover, the heavily interpretive character of the work can be frustrating. How do we know, for example, that Arcimboldo's portrait of Rudolf II was indeed a response to challenges to the divine monarchy and not simply an eccentric artistic anomaly?

Monod never directly treats critical questions of causation. Why did all of Europe seem to go through a similar process of religious challenge and political rationalization during this period? Did the pressures of changing religious ideas produce the rationalization of the state or were both political and religious shifts symptoms of the emergence of market economies or improved systems of communication?

The Power of Kings raises as many questions about the connection between faith and the state as it answers. Still, it offers an engaging meditation on the historical development of this connection, and it will be of interest to general readers and to academic specialists in a number of disciplines. □

Carl L. Bankston III *teaches sociology at Tulane University.*

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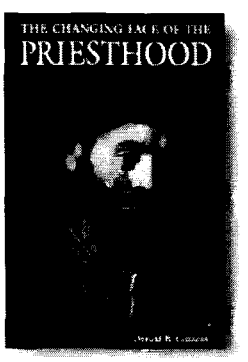

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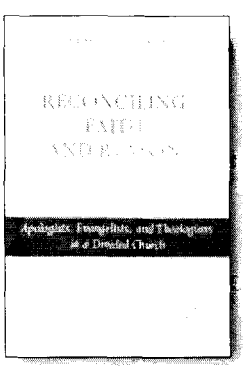

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RELIGION BOOKNOTES

Lawrence S. Cunningham

Augustine's first biographer, Possidius, writing shortly after the death of the great African bishop, opined that it would be difficult for an educated person to read and understand all of the saint's writings. This is consolation. I cannot make the claim of having read all of Augustine, although some of the "classics" have been staples in my classroom teaching and other works have been a source of edification. After just working through the entire *De Trinitate* in seminar (anyone who has attempted to do so will applaud our achievement), it was most pleasurable and instructive to read the learned account of that seminal treatise by Rowan Williams in *Augustine through the Ages*.

Augustine through the Ages: An Encyclopedia
edited by Allan D. Fitzgerald, O.S.A.
Eerdmans, $75, 902 pp.

This massive volume is an extremely useful and beautifully produced guide to a thinker whose influence on Christianity is inestimable. There are entries on all Augustine's extant writings and thematic articles on major doctrinal and philosophical issues (everything from Christology to Neo-Platonism). Also included are biographical essays on individuals and social groups of Augustine's time, from the schismatic Donatists to the Manichees, of whom Augustine himself had been a member, to the Pelagians with whom he battled. Intellectual influences, such as Augustine's schooling in rhetoric and the impact of Cicero, are taken up as well. Detailed essays on the reception of Augustine's thought (by Thomas Aquinas, Erasmus, Luther, Calvin, and others) chart his lasting influence. His influence on subsequent movements, from the Carolingians and the scholastics through the Renaissance humanists to the modern period, are also covered. Finally, there are wonderful entries on pastoral, homiletic, and liturgical practices in the North African church, and also reports on the extensive archeological research at sites connected to his life and times.

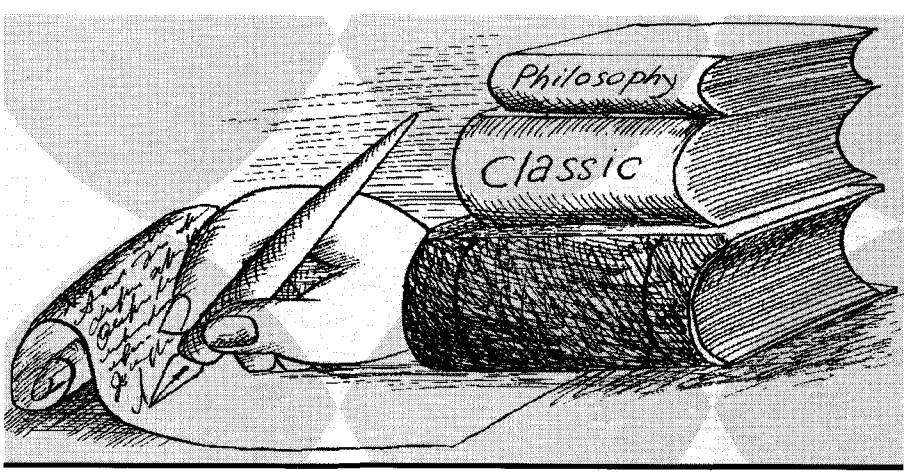
In addition to the treatise on the Trinity, I paid careful attention to the encyclopedia's extensive essay on *De Doctrina Christiana*, so influential in biblical interpretation and literary theory, Ernest Fortin's comprehensive account of *City of God*, and, of course, to the entry on *Confessions*. *Confessions* still presents formidable scholarly problems (how is it organized? what is its purpose? to what degree is it historical and to what degree rhetorically constructed?) which are surveyed in a balanced fashion. Reading this account makes me all the more convinced that Garry Wills's recent decision in his book on Augustine to translate *confessiones* as "testament" is wrong since it loses the thick meaning of the word which, as Augustine himself points out in more than one place, suggests a confession of praise and an affirmation of faith as well as a confession of sin.

There are so much valuable synthesis of scholarly material and so many odd pieces of information in *Augustine through the Ages* that it is difficult to cavil, but cavil a reviewer must. First, the volume should have provided a few visual aids. While there are schematic boxes indicating the order of Augustine's sermons and writings, there is no map of Augustine's North African world. In reading about regional councils and Augustine's visits to various cities it would have been nice to have had a map of where these places were.

Second, this work is not encyclopedic. I offer one example. Augustine wrote a very famous letter on prayer to a woman named Proba. Having recently read that letter (more like a treatise), I looked up Proba. Alas, there was no entry for her. She is mentioned by name in the entry on prayer, but there is no indication of who she was. Finally, in a very good article on Augustine's reflections on the Lord's Prayer, Proba is identified as an aristocratic Roman who had taken refuge in North Africa after the sack of Rome. But had I not already known that the letter to Proba contained a commentary on the Lord's Prayer, I might well have been stymied in finding out even minimal information about her. Nevertheless, this work belongs on the reference shelf of every theological library.

Late Antiquity: A Guide to the Postclassical World
edited by G. W. Bowersock, Peter Brown, and Oleg Grabar
Harvard University Press, $49.95., 780 pp.

By "Late Antiquity" the distinguished editors of this volume mean the period from roughly A.D. 250 to 800, and the world from the Iberian Peninsula east to the Indus River. This designation covers the interlocked worlds of Rome, Byzantium, the Persian Empire, and the newly emerging culture and kingdoms connected to the rise of Islam.



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The editors explicitly caution that this work is *not* an encyclopedia. Because of the complexity of the period, they do not privilege entries dealing with Christianity, information that is readily available in sources like *The Oxford Dictionary of the Christian Church*. The book is set out in two parts. The first section has long essays tracing the broad contours of the culture of Late Antiquity. The second consists of more traditional treatments of specific topics. The essays stress that this period should not be seen atomistically.

In pursuit of that goal, there are substantial entries on sacred landscapes, philosophical traditions, religious communities, barbarians and ethnicity, war and violence, empire building, Christian triumphs and controversy, Islam, the "good life," and habitat. The essays touch not only on big ideas and big movements but also on what the many discrete researches, ranging from literary criticism to anthropology, tell us.

In the second part, called "the alphabetical guide," there are hundreds of entries of varying length covering places, persons, movements, and aspects of culture. For some weeks I read systematically through these to satisfy my somewhat promiscuous intellectual curiosity. The range of topics is fascinating: one can read about agriculture, the baking of bread, how the governments of the period handled the problem of famine, the various forms of music at the time, etc. In addition, there are generous treatments of movements as diverse (to stay with just the letter M) as the Manicheans, monasticism, Mandean religion, magic, Muhammad, and Mithraism, to say nothing of mosaics, both ecclesiastical and secular, metal ware, the making of maps and medallions.

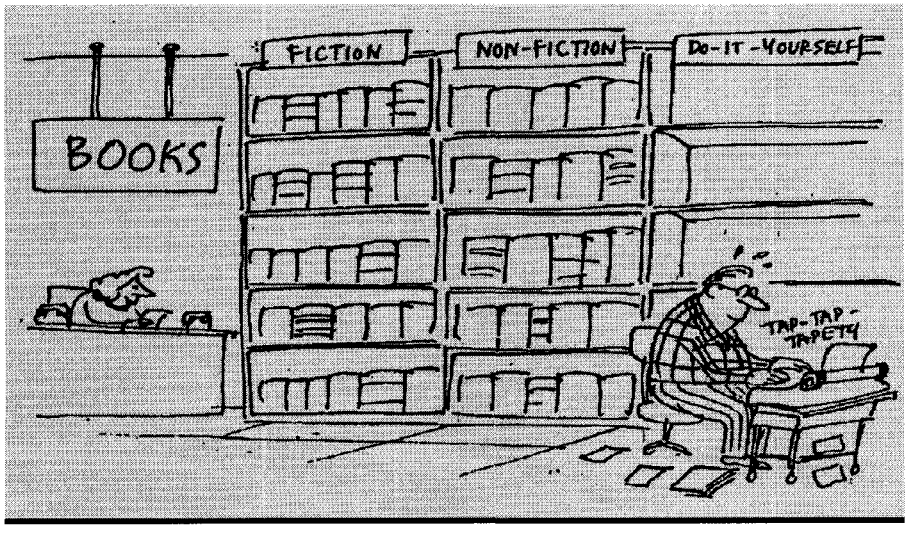
The long essays have ample footnotes for further study and the alphabetical entries have a select bibliography. The roster of scholars is impressive. There are also two maps of the Late Antique world, more than forty black-and-white illustrations, and fifteen color plates interspersed in the text. The index seems adequate although there are no cross references at the end of the alphabetical entries themselves. The book is handsome and economically priced. The welter of detail does not detract from the work's overall aim which is to provide a guide to the new directions in the historiography of the era that "point firmly away from any commonly accepted stereotypes of the period."

Christians in Asia before 1500
by Ian Gillman and
Hans-Joachim Klimkeit
University of Michigan, $55, 391 pp.

We tend to think of early Christian expansion in terms of its thrust toward the West: from Jerusalem, say, along the Mediterranean littoral with probes into what is now Turkey (Galatia, Ephesus, etc.). But, of course, Christianity also moved eastward, as the chapter heads under "Christians in Asia before 1500" show: Arabia, Armenia, Georgia, Persia (Iran), India, Central Asia (via the southern and northern silk routes), China, and Southeast Asia. As Christianity moved east, it had inevitable clashes with other great religious traditions: the fire worshipers of Iran, the slow but inexorable spread of Islam from the seventh century on, the religious traditions of the Indus Valley which we conveniently lump under the generic title of Hinduism, and, of course, Buddhism. It is the precise merit of Gillman and Klimkeit's book to illustrate in copious detail how these various religious traditions intermingled, clashed, or lived in uneasy neighborliness. The authors (one an Australian; the other a German) always pause to outline the major Christian doctrinal and liturgical practices that established themselves in different places. They are also good at making use of historical and archaeological evidence to assess the value of competing Christian traditions in the East (for example, the "Thomas" Christians of Southern India who claim apostolic origin).

In this long narrative the crucial role that Syriac played in the expansion of Christianity to the East stands out. A dialect of Aramaic, Syriac developed mainly in Edessa on the east bank of the Euphrates in what is present-day Turkey. Syriac writers, beginning in the fourth century, developed a splendid body of Christian literature as well as a particular church style, ascetic practice, and a Syriac-based liturgy. Syriac Christianity became "the liturgical language in India and China as much as in Mesopotamia," despite the fact that after the rise of Islam it ceased being, for all practical purposes, a spoken language. One can get some sense of this linguistic expansion by recognizing that before the end of the first millennium, "more than five hundred titles of books in Syriac are attested in China, among them a Holy Scripture containing twenty-seven books, including probably Old Testament books."

Today, there is an intense interest in Syriac Christian writings, both because of their inherent beauty (a good deal of this literature is poetic and hymnic in nature), and because of the fascination of seeing a Christian literature that, at least in its earliest examples (the writings of Saint Ephrem is one), was not nourished



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by Greek thought forms. It is a pity, then, that the authors of this book give no indication that a good deal of Syriac literature is available to us thanks to the labors of such Anglophone scholars as Sebastian Brock, Kathleen McVey, Sidney Griffith, Joseph Amar, Susan Harvey, and Robin Darling Young. In fact, if there is a single criticism to be made of this unfailingly interesting volume, it is that its bibliography contains almost nothing written after the early 1980s.

At the end of their long narrative, the authors offer what seems to be, at least in part, a cautionary tale. It was neither Nestorian nor Orthodox Christians who managed the great penetration into the East. Even before the arrival of the Jesuits, many Christians in the East used local language and ideas to articulate their faith. They subsequently discovered how rigid were the Chalcedonian Christians (the later missionaries from Rome were even worse) in the face of "heretical" Christians, and how little inclined they were to listen and try to understand. The recent discussions between (Chalcedonian) Rome and (Nestorian) Copts of Alexandria are now seeking to undo that damage. This history is a useful reminder that dialogue and the search for mutual understanding are always to be preferred.

Gillman and Klimkeit's work is a perfect complement to the first volume of Samuel Moffett's *A History of Christianity in Asia* (HarperSanFrancisco, 1992). That earlier volume is more readable, although Gillman and Klimkeit seem more thorough. Their work also benefits from some black-and-white illustrations as well as maps, charts, and a fairly good index. Both volumes invite us to turn our Christian eyes to the East. Somehow the world seems a smaller place when one learns that Tibetans had contact with both the Nestorian Christians of Central Asia and the Manichaeans of Persia as early as the eighth century, and that the decline of Asian Christianity in the fourteenth century may be partially blamed on the same waves of plague that devastated Europe. □

Lawrence S. Cunningham *teaches theology at the University of Notre Dame.*

CORRESPONDENCE

(Continued from page 4)

fulfilling an ancient task of Catholic intellectuals, whether clerical or lay. Think of Erasmus!).

Nor are these "older theologians" bent low under the burden of academic culture to the detriment of their connection to the church. In fact, most of them spend much of their nonacademic time working hard in local churches, and many publish more in the public interest than they do for academic circles. There is not a literate Catholic in the country who can complain legitimately that he or she is starved for accessible and competent theological literature.

The "younger theologians," Catholic and Protestant, that I help train, exhibit nearly universally a desire to serve the church. None appear to be caught in a tension between the demands of the academy and the needs of the church. True, there are always the tensions between "faith and reason" endemic to the intellectual life. True, some have more talent and desire for public engagement. But none of this amounts to a crisis in the practice of theology. The fact is, if you want to work in a university you have to be a scholar of some sort. I hope Ruddy is not setting up a tension between being a professional person and being a Christian, whether in theology, law, medicine, history, or the life sciences. The better Christian you are, the better you should be at your work—unless you are in the wrong line in the first place. If you want to be a Christian scholar, be one, be a good one, and the rest will follow.

Though I agree with Ruddy that the relationship between bishops and theologians in this country is in desperate need of construction, the situation we find ourselves in is a new one and there is responsibility enough to go round. In some dioceses, the relationship is forming quite nicely; in others it is nonexistent; in some few it is quietly antagonistic, as is my own situation in Saint Louis. There are reasons in each case. Each side is understandably nervous about the other. It will take a lot of work to build what has not been in place historically, and there is, alas, not a plethora of humility and gentleness in the leaders of our educational and ecclesiastical bureaucracies. But I am hopeful that it will happen, because there is so much more than bureaucratic self-interest at work in each side. Ruddy's aim, as I understand it, is admirable and his willingness to chide all sides is courageous. But I don't think he's got the lay of the land.

WILLIAM M. SHEA
Saint Louis, Mo.

Ruddy's right

Two of Christopher Ruddy's points in "Young Theologians" deserve special commendation. The first is his indictment of contemporary theology's "increasing captivity to the mores of the academy and its concurrent ecclesial deracination." The second is Ruddy's equally straightforward awareness, vividly exemplified by contrasting examples from both past (Thomas and Bonaventure) and present (Rahner

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and von Balthasar), of the dearth among today's young theologians of deep spiritual formation and the "ecclesial identification and responsibility" that it "forge[s]." To those of us fortunate to have received a more traditional theological education, all this makes wonderful and very encouraging reading.

To be complete, Ruddy's prophetic insistence on the spiritual and the ecclesial must be complemented, it seems to me, by equal insistence on the distinctively intellectual. After all, theology, however spiritually rooted and pastorally pertinent, remains formally an affair of the mind, *fides in statu scientiae*. Theology, then, needs not only learned popularizers, as Ruddy points out, but also "rabbinic" theological scientists. Von Balthasar and Rahner were not only great spiritual writers; they were great thinkers, whose creativity found expression in retrieving the patristic and scholastic traditions. If anyone doubts the continued intellectual vibrancy of these traditions, I invite them to compare the work not only of von Balthasar and Rahner, but of Congar, de Lubac, Danielou, and Lonergan with that of those who, in the name of enlightenment and historical consciousness, embrace a secularized and atomized present. Which gives life to the church? Which will be remembered in a hundred years?

DENNIS FERRARA
Washington, D.C.

Faculty & Catholic identity

Thanks for the splendid education issue addressing the question of Catholic identity in Catholic colleges and universities [April 21]. I found John Langan's article "Reforming Catholic Identity" thoughtful and helpful, though ultimately lacking.

Langan argues that the "essential task which the faculty has to carry out with regard to Catholic identity is to present the Catholic intellectual tradition, and to extend it by...creative development." I agree. But then, he argues that this is not a task for each and every faculty member.

I would argue that every faculty member—Catholic and non-Catholic alike—has a responsibility to be a faithful steward of a Catholic college's mission and look for ways in which her or his teaching can incorporate an engagement with the Catholic tradition that is both critical and sympathetic. To be indifferent to, or even antagonistic toward, a core dimension of the institution's self-understanding is simply not sufficient. Tradition, by definition, is something which is "handed on." While Catholics and non-Catholics alike can undertake study of aspects of the Catholic intellectual tradition, only someone who has an understanding of that tradition from within will be able to negotiate the most crucial steps in its development and communicate a love and an enthusiasm for the tradition which will truly constitute "handing it on."

Pace Langan, simply having a group of scholars who are pursuing Catholic studies will not assure the Catholic identity of an institution any more than having a religious studies department on a secular campus would render that campus a religious institution.

The only way to assure that the Catholic identity of a university endures is to develop some kind of an "affirmative action" to assure that there is at least a critical mass of Catholic intellectuals on our campuses. An essential aspect of such a policy will be to assure that, in seeking to hire "Catholic intellectuals," the whole spectrum of the reality of contemporary Catholicism is represented. The future health and vitality of the Catholic intellectual tradition demands it.

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NEVER SAY DIE

Paul Elie

When it was finished, Mary Ward came out of the house, in a khaki trenchcoat, and wondered what was next, now that her brother was dead. A car was waiting for her, but she was not ready to go yet.

It was late Wednesday evening near Saint Patrick's Cathedral. Mary Ward's brother, Cardinal John O'Connor, the archbishop of New York, had passed away at his residence three hours earlier. Mary looked just like him, though much shorter—same sparkling eyes and jokey smile. In the following days the crowds would come to view the cardinal's body as it lay in state in the cathedral. Police barricades were already going up. At the funeral Mass the next Monday, Mary Ward would sit in the first pew. But at 11:30 Wednesday night she was simply a grieving relative. She and her son faced a lone radio reporter and myself. Mary Ward asked me, "Did you ever meet my brother?"

I had. I told her about meeting the cardinal once at his residence, and about the letters we'd exchanged over an article I'd written—the surprise of receiving a letter from him (his coat of arms on the creamy stationery) and the care I took in fashioning a reply. And I told her about one Sunday last June when I tailed him on his parish visitations. The day was a New York carnival. The first stop was 10:15 Mass at the cathedral. Outside, the Gay and Lesbian parade was about to begin, and the Dykes on Bikes were revving their engines. After a long homily, O'Connor apologized to the congregation for having to rush off. Half an hour later he was marking the feast of San Juan Bautista on a dusty ballfield in Central Park, clambering onto a makeshift altar atop a Parks Department trailer to give medals to Tito Puente and Mark Anthony. From there he went to a parish up in Ulster County, the far reaches of the archdiocese.

That Sunday was Cardinal O'Connor's last Sunday before he learned of his brain tumor. As I told Mary Ward about that day, she listened attentively. But I had a question for her, too, and now I asked it. Had she and her brother ever discussed that he was dying? All through the months of speculation, people wondered whether O'Connor was dying. Myself, I wondered why, if he was dying, he didn't directly say so. All of us die. The Catholic faith regards death as a passage to new life, and a means whereby the Christian is invited to become more Christlike.

In 1996, when the archbishop of Chicago, Joseph Bernadin, bluntly announced that he was dying of cancer, the outpouring of sympathy and recognition was so great that by the time Bernadin died he seemed the patron saint of candor. As for O'Connor, he never said that he was dying, and I wondered why. But there on the sidewalk, I simply asked his sister whether he had spoken to her of death and dying. And she said he hadn't. It just wasn't the kind of thing her brother talked about, she said.

She began to tell me how his prayers had cured her of cancer three years ago. It was a tabloid headline in the making: THE CARDINAL'S MIRACLE. But her son swiftly interrupted, reminding me that she was the cardinal's sister—that is, she would be inclined to overstate the case—and saying he wanted to get her home.

I stood there pondering. Could it be that all the elaborate circumlocutions of the past few months about the cardinal's condition went right to the heart of the man—that he was not simply refusing to comment to the press about the extent of his condition but refusing to comment—period—to anybody?

It could be. Cardinal John O'Connor died as he lived. He made the evening news, but left a good deal unsaid.

The Catholic tradition spoke for him, however, through his ubiquitous communications director, Joseph Zwilling, who announced earlier that Wednesday afternoon that the cardinal was "in the hour of his death." As archbishop, John O'Connor was never at a loss for words; but his last words, in a sense, were not his own but those of the Hail Mary, the words of a penitent: "Pray for us now, and at the hour of our death." For a man who never quite seemed humble, though he often gibed about humility, it was a moving—and humbling—final effect. □

Paul Elie, *a frequent contributor, covered Cardinal O'Connor for the* New York Times Magazine.

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